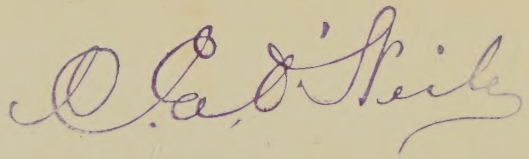
PASTORALS & SPEECHES
ON EDUCATION.

BY

ARCHBISHOP VAUGHAN.



PASTORALS AND SPEECHES

ON

EDUCATION,

ST. ALBERT'S COLLEGE LIBRARY

BY

ARCHBISHOP VAUGHAN.

SYDNEY:
EDWARD F. FLANAGAN,
DUBLIN HOUSE, GEORGE STREET.

1880.

PREFACE.

THESE Pastoral Letters and Speeches touching the Education Question are now collected together with the hope that they may prove of use to those who have at heart the Christian training of the young. The Joint Pastoral Letter of the Archbishop and Bishops of the Province, at the beginning of this little work, finds its adequate justification—if justification were necessary—in the speech in reply to Sir Henry Parkes, at the end of it. The Joint Pastoral assured Catholics that Secularist Education would undermine the Faith of Catholic children, and consequently their morality, and that reverential spirit which is a token of Christian culture. This assurance of the Hierarchy was met by abusive and brainless denunciations of the Catholic Church—not by respectable Anglicans—but by that noisy and vulgar form of Protestantism which is found in all our big cities, and by endless clumsy sophisms on the part of the Daily Press, fabricated in order to induce people to believe that secularist education was a very good thing for Catholic children, and that the teaching of the Bishops was a huge mistake

The Pastorals and Speeches which follow the Joint Pastoral Letter were written and delivered in support of the teaching of the Hierarchy, and in reply to such objections as seemed worth noticing. The Prime Minister, in his place in Parliament, has publicly and emphatically declared that Public School Education is "Death to the calling of the Catholic Clergy," and hence, death to the faith of Catholic children and to the Catholic Church itself. Thus

ACC. 1729

we have the words of the Hierarchy in their Joint Pastoral Letter confirmed and, as it were, indorsed, by the Prime Minister himself; and, so, both Church and State are at one in this, namely, that the most effectual way to destroy the Faith of Catholic children is to send them to Public Schools.

The bounden duties of Catholics are now so obvious, and the perils to faith from secularist education are now so self-evident, that to dwell any longer on them would seem a useless waste of time. Whatever other line our opponents may take, they can no longer declare that Public Schools are fit places for Catholic children, or that the Hierarchy is to blame for performing one of its most responsible and most sacred duties.

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CATHOLIC EDUCATION:

A

PASTORAL LETTER

OF THE

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ARCHBISHOP AND BISHOPS

EXERCISING JURISDICTION IN

NEW SOUTH WALES.

December 14, 1 . A
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SYDNEY:
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186 PITT STREET

TO OUR DEARLY BELOVED BRETHREN AND CHILDREN IN CHRIST, THE CLERGY, SECULAR AND REGULAR, AND THE FAITHFUL UNDER OUR JURISDICTION.

HEALTH AND BENEDICTION IN THE LORD JESUS CHRIST.

Having been convinced by many signs from many quarters that existing dangers to Catholic Education are steadily increasing so as to become absolute perils to religion, and that unfairness to Catholics is developing into absolute injustice; we, the Archbishop and Bishops having jurisdiction in New South Wales, who are responsible to God for the souls of parents and children confided to our care, deemed it our duty to meet and take counsel together regarding the present condition of affairs, so that we might then, by the authority of our united voice, instruct, warn and direct you as to your position and your duties with regard to the education of Catholic children.

The erection of costly Public Schools in every direction, which is continually going on; the steady, systematic way in which our Denominational Schools are being weakened and extinguished; the treatment of Catholics at Randwick and the Benevolent Asylum; the prospect of secularist Grammar Schools springing up at the public expense in Maitland, Goulburn, and Bathurst; of a secularist High School for Girls being established in Sydney, and partially endowed by the Government; of £1500 a year being spent for five years on the education at Grammar Schools of boys exclusively from Public Schools: this lavish expenditure of public money on one section of the community, to the exclusion of others who cannot in conscience avail themselves of it, is, in a free community

like our own, where all are equally taxed, a species of injustice which cannot be submitted to in silence.

And more than this: this expenditure on godless education, this studding the colony with Schools which the Church knows from experience will, in course of time, fill the country with indifferentists, not to speak of absolute infidels; this use of Catholic funds—of taxes paid out of Catholic pockets—for establishing a system of education throughout the land, which not merely Catholics cannot safely make use of, but which they firmly believe is calculated to sap the foundations of Christianity; is an act so galling to every feeling of fair-play, that we do not see how any free man, with any spirit in him, can allow it to pass unchallenged.

Not merely as Bishops of the Catholic Church, but as citizens of a free country, which boasts that even-handed justice is dealt out to all its tax-payers, we emphatically lay claim to our share of that same even-handed justice; and believe it to be the duty of the Catholic body not to rest until they have been placed on an equal footing with their fellow-colonists. We, Catholics, who represent one-third of the population, do not ask for or seek one jot or tittle more consideration than our fellow tax-payers receive; and we do not see why we should be content with one jot or tittle less.

Let it be borne in mind that this is distinctly a religious question. With politics, as such, it was never our taste to meddle. We prefer to do our work in peace, and avoid the contention of rival parties. But when not justice alone, but the future of religion itself is essentially bound up with a certain position; when the question of education is in point of fact the great religious question of the day; we should be prevaricating against our bounden duty, and should prove ourselves unfitted for our trust, were we to hold our peace; did we not, at the present juncture, set forth the teaching of the Church with great distinctness, and point out to you, Dearly Beloved, with unmistakable clearness, your duties as interpreted by that teaching.

Christ came on earth to renew the world by the graces of His Spirit, by His perfect law of life, and by the Supernatural revelation of His will to man. What the highest paganism aimed at, and failed to accomplish, that He did, in all its fulness and perfection. The first Chapter of St. Paul's Epistle to the Romans gives us an outline of the degradation to which man can fall under a civilization which is based upon the passions; whilst the higher philosophy of Plato, Socrates, Cato and Cicero, has proved to us how impotent are literature and philosophy and intellectual cultivation, when they set themselves to purify the spirit of the inner man. The hideous blots which disfigure the highest morality of Rome and Athens are as so many fingers which point to the utter imbecility of man when he thinks to civilize the heart, instruct the conscience, and direct the will, apart from the influences of true Religion. And what the history of the past has proved to be the case, the history of the present is ever more and more confirming. We find, on all sides, that where philanthropists have attempted to educate the inner life of man by philosophy, legislation, or intellectual culture, the effect has always been the same. Every civilization which has not had Christianity for its basis has been dwarfed, stunted and deformed: and every effort, from that of the most remote paganism to that of the most modern infidelity, to deal with the conscience, the will, and the heart of man in their inner sanctuaries, has resulted in the degradation of man, and in the collapse of the philosophy which corrupted him. The reason may have been exercised, and the intellect may have been informed; but, apart from Christianity, the moral nature, on which man's worth so much depends, has never been educated, nor his powers, passions, and motives elevated or refined.

What paganism could not and cannot do, that our Lord did by bringing Christianity into the world. What legislation cannot touch, or philosophy shape or sustain, that our Saviour came to legislate for, to purify and to ennoble, through the gifts and guidances of the

Christian dispensation. He, and He alone, was able to convert and regenerate, and deal effectually with, the inner heart of man, for this simple reason, that He was man's Maker. It required the power of holy Baptism, with its interior and supernatural effects ; the light of faith illuminating the intellect and informing the conscience ; and the grace of the Sacraments, especially of Penance and the Altar, together with a supernatural life of piety and prayer, to bring their united action to bear upon the world, before man could gain any adequate notion of what Christian civilization really meant, and of the effects on the entire man of Christian education. These things, it is plain, are especial gifts of God to fallen nature ; they are graciously bestowed to supplement man's weakness, and to assist him in withdrawing himself from the tyranny of passion and the thraldom of pride ; away from that brutality which is produced by an enslavement to the world, the devil and the flesh. Besides these gifts, Christianity brought knowledge of a perfect kind, compared with the obscurity of the past. It taught man that in comparison with the next world, this world, and all its wealth and knowledge, are as dross ; that heaven is bought cheaply at the price of all the present life can offer ; that man is made for God, and has to save his soul, before all things else ; and whatever he gain, if he lose God, all is lost ; and whatever he lose, if he gain God, all is gained. Christianity brought into the world, also, three invaluable gifts : a true knowledge of God, a Divine living Model or Exemplar, and a clear law of love towards God and man.

On these teachings, all civilization and legislation, all morality, public, social and private, are founded. Without these man falls back into paganism and barbarism ; his moral nature corrupts, and he gravitates towards the condition of the savage. Whilst, on the other hand, with Christianity thus acting as a moral force upon mankind, through supernatural grace, the efficacy of the sacraments, and the teachings of Revelation, man is lifted up ; his reason energizes in its fullest freedom, his conscience is

trained to a sense of highest duty, and his heart and will are developed to a rectitude, fulness and ripeness which are never to be found under less favourable conditions.

Now we are bound both by the natural and the revealed law to educate children in the knowledge of God, in His love, and in His commandments. As Christians we are bound to educate them in the full revelation of Jesus Christ, and to procure for them those blessings and gifts which the Christian Church alone has the power to bestow. By the law of nature parents are bound to train their children; and by the law of Christianity the Church is bound to see that parents do their duty. And whilst Father and Mother, on the one hand, are obliged, under strict obligation, thus to rear their children from the dawning of their reason: the Church is bound, on the other hand, to complete the work which the parents have begun. "Go ye therefore and teach," or make disciples of "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatever I have commanded you," is her commission. Here the duty is imposed upon her, and she receives the necessary gifts and powers. Thus both parents and the Church inculcate the same class of teaching; they are in perfect harmony; the education of the child at its mother's knee is not undone in the Christian Schools, but developed and completed. Through the whole period the graces and influences of Christianity are operating on the inner life of the Christian child; the heart, the conscience, and the will, are being moulded for life; and the entire being, body, soul and senses, the complete personality becomes saturated by a civilization, of which Christianity alone can be the origin.

Thus it is self-evident that education without Christianity is impossible: you may call it instruction, filling the mind with a certain quantity of secular knowledge, but you cannot dignify it with the name Education; for religion is an essential part of Education; and to divorce religion or Christianity from Education is to

return to paganism, and to reject the Gospel of Jesus Christ. Thus it is that the Church condemns, with marked emphasis, those schools, and that method of teaching in which the religious element is divorced from the secular. She knows that instruction is not education; and that a system of national training from which Christianity is banished, is a system of practical paganism, which leads to corruption of morals and loss of faith, to national effeminacy and to national dishonour.

It is not, therefore, surprising that Pope Pius IX. should have issued the following weighty instruction, which our Catholic people and our Protestant Statesmen would do well to ponder on. In it they will find no new doctrine, but the old teaching of the Church, which springs from immovable principles of religion. "The greatest injury is inflicted on society," says the Supreme Pontiff, "when the directing and salutary power of the Church is withdrawn from public and private education on which the happiness of the Church and of the commonwealth depends so much. For thus Society is little by little deprived of that truly Christian spirit which alone can permanently secure the foundation of peace and public order, and promote and direct the true and useful progress of civilization, and give man those helps which are necessary for him in order to attain after this life his last end. And in truth a system of teaching which not only is limited to the knowledge of natural things, and does not pass beyond the bounds of our life on earth, but also departs from the truth revealed by God, must necessarily be guided by the spirit of error and untruth; and education which, without the aid of Christian Doctrine, and of its salutary moral precepts, instructs the mind and moulds the tender heart of youth, which is so prone to evil, must infallibly produce a generation which will have no guide but its own wicked passions and wild conceits, and which will be a source of greatest misfortunes to the commonwealth and their own families. Who does not see that the same system will give rise to still greater evils if it

be introduced into primary schools? for it is in these schools above all that the children of the people ought to be carefully taught from their tender years the mysteries and precepts of our holy religion, and to be trained with diligence to piety, good morals, religion, and civilization. In such schools religious teaching ought to have so leading a place in all that concerns education and instruction, that whatever else the children may learn should appear subsidiary to it. The young, therefore, are exposed to the greatest perils whenever in the schools education is not closely united with religious teaching. Wherefore, since primary schools are established chiefly to give the people a religious education and to lead them to piety and Christian morality, they have justly attracted to themselves in a greater degree than other educational institutions all the care, solicitude and vigilance of the Church. The design of withdrawing primary schools from the control of the Church and the exertions made to carry this design into effect are therefore inspired by a spirit of hostility towards her and by the desire of extinguishing among the people the divine light of our holy faith. Those who pretend that the Church ought to abdicate or suspend her control and her salutary action upon the primary schools, in reality ask her to disobey the commands of her Divine Author, and to be false to the charge she has received from God of guiding all men to salvation; and in whatever country this pernicious design of removing the schools from ecclesiastical authority should be entertained and carried into execution, and the young thereby exposed to the danger of losing their faith, there the Church would be in duty bound not only to use her best efforts and to employ every means to secure for them the necessary Christian education and instruction, but moreover would feel herself obliged to warn all the faithful, and to declare that no one can in conscience frequent such schools as being adverse to the Catholic Church."*

*Letter addressed by Pope Pius IX. to the Archbishop of Freiburg, July 14, 1864.

Wherever the question of Secularist Schools has arisen, the Bishops of the Church have preached the same doctrine, and have urged upon the people the same truths with the same warnings. How the Bishops of Ireland have spoken in Synod and out of Synod, again and again, is known to all of you. The English hierarchy has more than once considered it its duty to address the Catholic people of England to the same effect. In one of their recent Joint Pastoral Letters they say : "We have already declared that education without Christianity is impossible ; or, to use a modern phrase, that the secular and religious elements of education are inseparable ; that education is essentially religious, and therefore that where religion is excluded there is no education. Hold fast by the old traditions and axioms of your fathers. Schools without religion may give instruction, but education they cannot give ; they cannot educate a people. Let it be called national instruction, but, in the name of Christianity, let it not be called education. Not only is education without religion impossible, but instruction without religion is instruction without morality. A people to whom morality is not taught cannot be moral ; but christian morals cannot be taught without religion ; for what is morality but the law of duty, which arises from our personal relations towards God and our neighbour ? And how is it possible to teach this law of duty without a knowledge of the persons towards whom these relations exist ? But to know this —unless men are going to reduce a Christian people to the level of Deists—Christianity must be taught in our schools. Christian morality cannot be taught without the knowledge of Christ, and that again, by necessity, involves the knowledge of His history, His teaching, His commandments, His incarnation, His Divine personality. And what is this but dogma ? for religion without dogma is not Christianity. In whatsoever school, then, religion is not taught, morality is not taught ; and where morality is not taught, the heart, the conscience, and the will of children are not educated for the duties and conflicts of

life. What can be more false, what more fatal to men, to families, and to States, than to call this education ?*

Such, then, being the emphatic teaching of the Catholic Church, we, the Archbishop and Bishops of this colony, with all the weight of our authority, condemn the principle of secularist education, and those schools which are founded on that principle.† We condemn them, first, because they contravene the first principles of the Christian religion ; and secondly, because they are seed-plots of future immorality, infidelity, and lawlessness, being calculated to debase the standard of human excellence, and to corrupt the political, social, and individual life of future citizens. Wherefore we urge our clergy to do all in their power, in the pulpit and out of it, to instruct the people in these teachings of the Christian religion. They should not rest till each member of their congregation fully realizes the true position of affairs. They should bring before the minds of parents the terrible calamity to their children in exposing them to loss of faith and morals, and endeavour to make them feel that they could not do a greater service to religion or to the State than to upset, by constitutional means, a system which, whilst it is a crying injustice to themselves, promises to be a source of incalculable evil to the colony. Let them, moreover, warn parents, who through a spirit of indifference or worldliness, are exposing their children to proximate danger of perversion and of ruin, that they are tempting the anger of the Almighty God; and that they are jeopardizing the faith, the morality, the eternal happiness of those who are too young to help themselves, and who have been confided by Nature itself to their guardianship and protection. Let them often remind the people that they are gravely responsible if they give encouragement to such schools, for, by so doing, they are helping to perpetuate a great evil, and are standing as obstacles in the way of Christian men who are bent on bringing about a change. Let one and all remember what their fathers of old suffered for the faith, and let them

*Given, April 21, 1871. Signed by the Archbishop of Westminster and his twelve Suffragans. † See Appendix.

not show themselves unworthy of their own flesh and blood—flesh which was freely wounded, and blood which was freely spilt, rather than betray Christian principle or compromise Christian Faith.

We are profoundly conscious that a latent sense of fair-play exists in the community at large. Let all Catholics unite in bringing before the minds of their fellow-electors, and their representatives in Parliament these two facts, first, that Catholics have to pay for schools which they cannot safely use, and which they consider an evil to the country; and, secondly, that whilst they are thus made to pay, no equal provision has been made for them: let the country fully comprehend our grievances, and a sense of common, even-handed justice will assist us in working out a remedy. Would secularists hold their peace, if, without equal provision being made for them, public treasure were lavished on Catholic Grammar Schools, and Catholic Primary Schools, whilst £7500 were spent on the training of boys, exclusively from Catholic institutions? Would they not hold that they were being treated with extraordinary injustice and unfairness? And would not the whole world agree with them?

It will be urged that the State leaves religion to parents and priests, and lays claim to instruct children in secular matters only.

True, the State does not, and cannot claim a commission to educate. It is the bounden duty of the State to protect, not to usurp the moral duties of its members. All Christian Fathers and Mothers are required by the natural and divine law to give their children a Christian education. The State has no power or commission to usurp the parental rights, and to compel parents to violate their conscience by sending their children to schools where an alien religion or no religion at all is taught. To do so would be to indulge in the most cruel form of religious persecution. The State has no rights higher or more sacred than those of parents. Nor does the authority of the Church cross or thwart the natural rights and duties of parents: its commission is to see that those rights are

not invaded, and that those duties are performed. The Catholic Church condemns godless schools and secularist education because they are solvents of Christianity, and tend towards depriving Christian children of a priceless treasure. And no man can be a sound Catholic and support that which the Church condemns.

The State may declare, and statesmen may teach, that the secularist system is not adverse to Christianity and to the Catholic religion. But, in matters of religion, are Catholics to be guided by the world or by the Church? Does not the Church know her own true interests best? Has not she had experience of centuries, in point of time; and all over the world, in point of space? Are not her professed opponents on the side of secularist education, and do not her best friends range themselves upon the Christian side? And to come to facts, has the secularist system, so far as it has gone, fostered and developed a Christian spirit? Has not the Catholic episcopate, in various quarters of the world, found that its direct tendency is to quench such a spirit? What is our own experience, and that of the Catholic clergy in this colony? To their shame, it must be said, some of our people do send their children to public schools. What is the deliberate conclusion we have arrived at with regard to such children? That there is a marked difference between them and children who have been educated in Catholic schools. Their faith is visibly enfeebled, not to allude to their morality: their manners are rough and irreverent: they have little sense of respect and gentleness: they have no attraction for prayer or for the Sacraments; and promise to swell a class which is already far too large in number. Our clergy look on the future of such wild, uncurbed children with grave misgivings.

If in any country in the world signs are being held out on every side of the necessity of an especial school of self-control, reverence, piety, purity, obedience, faith, it is in Australia. If in any country Catholic children require a strong Catholic education, it is here. At home the ancient traditions and monuments of piety and reverence,

a large staff of clergy, a Catholic public opinion, with many other external helps, assist in the training up of the young in a Christian spirit ; but here, where all is new, the clergy few, the population small and scattered, and the external helps wanting, it is most difficult, with the best efforts of the best Catholic training, to rear up the children to Christian piety, and with thorough Catholic instincts. How ruinous, therefore, is it not, to cast Christianity out of the schools, and to confine it to a Sunday catechism-class, under such circumstances as these.

The only fair chance for Catholic children turning out Catholic men and women in this colony is for them to be most carefully and conscientiously taught their religion by their parents from their earliest years ; and then for them to be sent to thorough Catholic schools, where the home teaching is continued, and the mind and heart and conscience and senses of the children are impregnated with Catholic instincts, and moulded upon Catholic truth.

It may be interjected that some Catholics do not disapprove of Public Schools, for a certain number of Catholic children are going to them. We reply, because a certain number of Catholics do what is wrong, that is no reason why we should not condemn what is wrong, and teach them what is right. We declaim against and condemn intemperance, and we declaim against and condemn secularist education; and we are led to do so all the more strenuously in proportion as we are inclined to fear that Catholics are beginning to feel less and less horror at drunkenness and infidelity. The Church is not ruled or guided by the practices or corrupt views of bad, or indifferent, or ignorant Catholics ; but by the successor of St. Peter, and the Bishops of the Church who are in communion with him. So long as Catholics obey, in faith and morals, the voice that speaks with this authority, they will be safe ; to listen to and follow, in such matters, any other voice, is to plunge into darkness, and, finally, to make shipwreck of the faith.

What, then, are our practical recommendations? I.—First, let all parents love their children's souls as the apple of their eye. Let them bear in mind their grave responsibility in the sight of God with regard to the Catholic education of their children. Let parents, from their children's earliest years, teach them to pray; and, until they are fit for school, exercise them in Catholic practices, and fill them with Catholic thoughts, and foster within them Catholic instincts, and, by example as well as word, systematically mould them to piety, faith, purity, love, and reverence. Let all parents look upon carelessness or neglect in these duties as matter for confession, and as a cause for grave spiritual alarm.

II.—Secondly, let parents send their children, when of fit age, exclusively to Catholic schools. Let them regard all other schools as no places for their children, who have to learn, before everything else, to save their souls; and who should be sedulously prepared, by breathing a Catholic atmosphere, by living amidst Catholic teachers and companions, and by an exclusively Catholic training, for encountering the perils of the world into which they will eventually be thrown.

III.—Thirdly, let all Catholic parents know that they cannot, without serious guilt, place their children in proximate danger of perversion. Let them bear in mind that to do so is to set at defiance the teachings of the Catholic Church; and that, unless there be exceptional reasons, and the danger be remote, of which things the Church is the judge, no Confessor can absolve such parents as are willing to expose their children's souls to the blighting influences of an alien creed or a secularist system.

IV.—Fourthly, let those who are so unhappy as to be sending their children at the present moment to public schools, withdraw them as soon as possible. Let them examine their children's religious instincts and moral condition: and if, as is to be expected, they find faith and morals weakened, and the germs of lawlessness apparent, then let them, with great anxiety, do all they can to redeem

the time and to remedy the evil. Let them especially prepare such children for the Sacraments, teach them to hear Mass devoutly, to say their morning and night prayers punctually, to make our Lord their Model, to pray to our Blessed Lady, to love the Holy See, and to be obedient, docile, and reverential to all who are placed over them.

V.—Fifthly, let the clergy make such instructions as these the frequent subject of their sermons and their private exhortations ; and let them not weary till godless and non-Catholic schools have been cleared of Catholic children ; and until all the Catholic children in the District are receiving a sound Catholic education.

VI.—Sixthly, let Bishops, priests, and people do all that lies in them, if necessary at personal sacrifice, to render their present schools as efficient in every way as possible ; so as to be equal in secular instruction to non-Catholic schools, whilst they surpass them in the genuine education of the will, the conscience, and the senses.

VII.—Seventhly, and lastly, whilst strengthening what they have, let Catholics unite as one man, and insist, by means of legitimate yet persevering and earnest pressure in the right direction, upon their equal rights with their fellow tax-payers.

What is the present position of affairs ? Catholics are paying for the support of schools which they can neither approve of, nor make use of, whilst no analagous provision has been made for them.

We may be met with the cry of the "religious difficulty." We admit the religious difficulty ; but that difficulty is aggravated, not solved or mitigated, by acts of extraordinary unfairness to a large section of the community.

The "religious difficulty" exists in Ireland, and still more in England. But whilst the Catholics of Ireland are receiving a larger share of justice as days go by, the Catholics of this Colony are receiving a less and less share of justice. Whilst the small Catholic minority in England is rejoicing, with regard to education, in even-

handed justice, we, here, are retrograding, and are aggravating that one-sidedness and unfairness from which the broad spirit of a growing liberality has set Protestant England free. Why should the Mother Country hold a monopoly of even-handedness? Why should not we walk in the broad footpath of her legislation on this question; and learn from her great statesmen how to solve "the religious difficulty" by the British panacea of fair-play?

And how can this principle of fair-play be applied? The answer is simple. Introduce PAYMENT BY RESULTS in place of the present unjust and galling system. According to this method, whilst no creed is subsidized, each section of the community receives equal assistance with the other, according to ascertained results (by Government Inspection) of secular teaching. Thus the common funds are made use of for what all admit to be a common good. Thus no one can complain. The secularist sect, indeed, would be deprived of a monopoly; but, then, a wide-spread irritation, springing from a cruel wrong, would give way to happiness and peace throughout the colony. Neither Catholic nor Protestant would be called upon to support creeds which they condemn; nor would large annual grants of money be lavished upon one section of the community to the exclusion of another. There would be one law of fair-play and no favouring, for all. Those who were equally taxed would be equally treated.—Is not this a broad, an intelligible platform, upon which every just and honest man would naturally take his stand? If there be a wide-spread sense of justice in the land, as we firmly believe there is—Is there not some power amongst us that will rouse it into action?

We recommend those interested in this subject to study the Intermediate Education Bill for Ireland; the Elementary Education Act for England and Wales, with the New Code of Regulations; and Sir John O'Shanassy's Bill to further amend the Law relating to Education.

In matters of vital importance and common justice half measures generally turn out miserable and cowardly failures. If it be worth while for the Catholic body to

assert its rights at all, it is worth while for it to assert its full and entire rights. Let us all realize this fact: and then we shall not be content till our present humiliating position is exchanged for one of fairness and equality.

It is a great cause which we have in hand, nothing less than keeping alive, in its integrity, in our adopted land, the religion of Jesus Christ, and thus far securing the salvation of souls, as well as the future greatness of the Colony.

Let Catholics rouse themselves up to a sense of their responsibilities: let them bring legitimate pressure to bear in the right quarter; and never cease, in their persevering, their organized importunity, until they have obtained those rights which no man can refuse them without self-evident injustice.

Dearly Beloved, "Watch ye, stand fast in the faith, do manfully, and be strengthened."* "Keep the unity of the Spirit in the bond of peace; one body, one Spirit, as you are called in one hope of your calling; one Lord, one Faith, one Baptism; One God and Father of all, who is above all, and through all, and in us all."†

May the God of peace Himself sanctify you in all things; that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord Jesus Christ."‡

Given at our Meeting, in Sydney, June, 1879, and ordered to be read in all Churches and Chapels on Sunday.

† ROGER BEDE, Archbishop of Sydney.
† MATTHEW, Bishop of Bathurst.
† JAMES, Bishop of Maitland
† WILLIAM, Bishop of Goulburn.

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1 Cor., xvi., 13. †Ephes., iv., 3-6. ‡ Thess., v., 23.

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APPENDIX.

DECREES ON EDUCATION ADOPTED BY THE ARCHBISHOP AND BISHOPS ASSEMBLED IN PROVINCIAL COUNCIL, AT MELBOURNE, IN APRIL, 1869.

1. Since the Church cannot rightly discharge that most solemn duty entrusted to her by Christ our Lord, namely, of instructing the faithful in sound doctrine, and preserving them from dangerous and poisonous pastures, unless she enjoys the fullest liberty and power of imbuing them with the principles of Catholic faith, and of training them to good morals, we cannot approve of any system of education which either inflicts an injury on that power of the Church, or in any way whatsoever impedes its exercise.

2. Hence we condemn that education of Catholic youth which is separated from Catholic faith, and from the power of the Church, and therefore we shall take care to remove Catholic children from those schools which are called mixed schools, since in them, according to the civil law, the Church can exercise no authority, nor have any power in regulating the studies, selecting the books, or in the choice of the teachers.

3. We admonish all the clergy and the faithful committed to our care, that they are bound to use every exertion to erect, where possible, Catholic schools in which the authority of the Church will be fully recognized, and that method of instruction observed which has for its first object the eternal welfare of souls, and where the true teaching of religion is wisely combined with knowledge and progress in literature.

4. For the erecting and conducting of these Schools, we shall assert our right to our just proportion of the public revenues which are yearly set apart for the education of the people, so that the claims of all may be respected, no prejudice being offered either to the faith of Catholics, or to the conscience of non-Catholics; and we shall make every effort to provide Catholic education in every district for our Catholic youth.

5. But all that, which has been asserted of the authority of the Church in this matter of education, by no means prevents the different Governments from inspecting our schools, through their officials, and of making themselves acquainted with the fitness and qualifications of the teachers.

6. Since the education of youth greatly depends on the choice of teachers, it is right that they should be not only adorned with purity and zeal for the Catholic faith, and imbued with good morals, but they ought also to be very well instructed in all that they are bound to teach in the Schools. That teachers possessing these qualities may be had, it

is quite necessary that training schools be erected, in which they shall be properly trained in the principles of the Catholic faith, and diligently acquire a knowledge of human science necessary for the fulfilling of this office. But we affirm that it is only just that assistance should be granted from the public Treasury for the building and the conducting of these schools.

7. But that the Clergy may have before their eyes sound principles of education, in which the faithful are to be continually instructed, the Fathers desired to insert here three propositions condemned by the Sovereign Pontiff, Pius IX., happily reigning, which are of the greatest importance :

"45. The entire government of public schools in which the youth of any Christian state is educated, except (to a certain extent) in the case of episcopal seminaries, may and ought to appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the conferring of degrees, in the choice or approval of the teachers."

"47. The best theory of civil society requires that popular schools open to the children of every class of the people, and generally, all public institutes intended for instruction in letters and philosophical sciences, and for carrying on the education of youth, should be freed from all ecclesiastical authority, control, and interference, and should be fully subjected to the civil and political power, at the pleasure of the rulers and according to the standard of the prevalent opinions of the age."

"48. Catholics may approve of a system of educating youth unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life."

CATHOLIC EDUCATION, No. I.

A

PASTORAL LETTER

TO THE

CLERGY AND LAITY

OF THE

ARCHDIOCESE OF SYDNEY,

BY

ROGER BEDE,

ARCHBISHOP OF SYDNEY AND METROPOLITAN.

SYDNEY.

1879.

SYDNEY:
PRINTED BY F. CUNNINGHAME AND CO.,
186 PITT STREET

ROGER BEDE, by the Grace of God and the Favour of the Apostolic See, Archbishop of Sydney and Metropolitan, to the Clergy, Secular and Regular, and the Faithful of the said Archdiocese,

Health and Benediction in the Lord.

Reverend and Dear Brethren, and
Dear Children in Jesus Christ,

It has been our intention to follow up the joint Pastoral Letter of the Archbishop and Bishops exercising jurisdiction in New South Wales with Pastoral Addresses of our own, touching upon the all-important topic of Catholic Education.

That joint Pastoral Letter, which embodies the universal teaching of the Church, and expresses truths which are as familiar to us as household words, has been received with an amount of interest which is a remarkable testimony to the keen instincts of our colonial population. There is a vigour in Catholic truth which almost dazes

those who have been living in a kind of moral twilight; whilst, on the other hand, it comforts the eyes of those who are habituated to it, or are earnestly seeking it, that they may find it. Then, again, that vehemence in denunciation and incontinence of expression which the calm statements of the joint Pastoral have called forth is a remarkable sign of the times; for it indirectly indicates that the masses of the people, who quietly observe, whilst others are vociferating, have detected in that Address a distinct, measured, and authoritative enunciation of fundamental truth, which is as pleasant to many of them as it is surprising. The joint Pastoral would not have been denounced with so much acrimony if it were not calculated to produce a silent yet powerful effect. Men have been visited with a new sensation, and have undergone a development of mind. They feel that there is, after all, in this anarchical world, still some fountain of truth, some force of authority, and some clear voice to give it utterance, which, whether the world will or will not, proclaims a distinct teaching, and directs the people in the safe way of Salvation.

Now, it is a fact that a very few words are capable of expressing a very profound and far-reaching principle; and it is only after that principle has been developed, illustrated, and exhibited from different points of view, that the world begins to take in its full significance. It is our intention, Dearly Beloved, in the series of Pastoral Letters that we shall address to you, to state, and then expound such principles as these; so that you may view Catholic truth, as connected especially with education, under different aspects, and thus take in its many-sided bearing. Truth, the more it is investigated, like Nature herself, so much the more does it display its strength, and offer solace as well as illumination to the mind of man. The joint Pastoral Letter produced so unusual an effect because those fundamental truths lay hidden in it, and the mind of the world, though it did not analyze its feelings, was strongly responding to, or violently rebounding from, an unusual attraction.

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That joint Letter, when viewed from the stand-point of vital principle, is, as it has well been called, a Manifesto—a bold, uncompromising protest against what has been designated by a great thinker as 'an error overspreading, as a snare, the whole earth'; 'a device of the enemy,' than which none was 'ever so cleverly framed,' or had 'such a promise of success.' It was not because the Bishops said that Catholic parents should give their Catholic children a thorough Catholic education; for that is a truism recognized by all respectable Protestants who really believe in any creed at all; it was not because they told the people that they should assert, in a legitimate manner, their undoubted rights; for that every freeman expects his neighbour to do if he be not a slave; it was not mainly because they, with the Holy See, condemn secularist education: for that has been condemned by them from the first, and is condemned by a large section of the Protestant community; but the reason why the Bishop's words produced so great an out-cry was mainly because those words express absolute antagonism to the 'Great Apostasy,' as Cardinal Newman calls it, which eventually would 'block out religion,' 'throw off Christianity,' and 'substitute a universal and a thorough secular education, instead of the authority of the Catholic Church'; and which, like a snare, is over-spreading the whole earth. The wound in the world's heart was pierced by the joint Pastoral Letter, and it responded to the shock through every nerve and fibre of its many-sided life.

That this solemn act of antagonism to 'the Great Apostasy' has created a deep sense of satisfaction not merely in the Catholic mind (for that could not be otherwise), but among many colonists who still love dogmatic Christianity, we have good reason to know to be the case. If we know anything of the traditional feeling in the Anglo-Saxon race, we know this: that that race is impressed with a profound sense of the necessity of Christianity for the well-being of mankind, whilst it revolts from anything that would weaken its hold on the broad heart of the people. The great Catholic tradition

which still permeates the English society, and which causes men to shrink from open infidelity, is in harmony with the main outline of the joint Pastoral Letter, and though, as to detail, there may be divergency of opinion, there exists a deep-seated sympathy with its scope.

Through a happy circumstance, we are in a possession of a luminous exposition of the character of 'the Great Apostasy,' to which allusion has been made, from the mind and hand of a master; an exposition elaborated by one who is held in admiration by Protestant and Catholic alike; and upon whose lips, as the Athenian youth hung on the lips of Plato, the more cultured and religious mind of England has hung for forty years.

This great man thought it opportune, when within sight of the Vatican Palace and close upon the Tomb of the Apostles, whilst the Pope was about to honour him, and whilst England was ringing with his praises, to utter to the world, once again, his formal and emphatic protest against that great crime which men are aiming at completing by substituting a universal and thorough secular education in place of the Church's authority and teaching. To those who knew him not it might have seemed a strange return for the Cardinal to make for all the high things that had been said of him. But John Henry Newman ever loved truth better than dear friends; and he, surely, could not have bestowed a more precious gift upon the world than to express to it, in his own way, his deepest convictions concerning the snares that are being set for its children, and the devices of the enemy for achieving their moral and spiritual ruin.

He tells the world what that one thing is, which, on looking back upon a long and eventful career, gives him unmixed satisfaction. It is not that he has been so marvellously successful in his literary efforts; not that he has led hundreds, by his influence, into the Fold; not that he has, as a philosopher and theologian, produced an impression on the English-speaking mind, unique in its intensity as well as its extension; but it is just this: because he has from the first opposed himself to the

master error of the age. He says that he has made many mistakes; but there is one mistake that he has not made. He has not remained passive under a great evil; he has not opposed it in a half-hearted way, or been silent when he should speak. As some great chief whose life has been spent in battle and who looks back on the events of many a well-fought field, he exclaims: "I rejoice to say to one great mischief I have from the first opposed myself. For thirty, forty, fifty years, I have resisted to the best of my power the spirit of liberalism in religion . . . Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching that is gaining force and substance daily. It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated, as all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste—not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant Churches and to Catholic, and may get good from both and belong to neither." Having shown how liberalism has been developing, first, into what we may call "Common Christianity," and then how "the goodly framework of society, which is the creation of Christianity, is throwing off Christianity everywhere" at the present hour, the Cardinal points out to us the main means adopted for carrying out this "Great Apostasy." "Hitherto," he says, "it has been considered that religion alone, with its supernatural sanctions, was strong enough to secure the submission of the masses of the population to law and order. Now philosophers and politicians are bent on satisfying this problem without the aid of Christianity. Instead of the Church's authority and teaching they would substitute, first of all, *a universal and a thorough secular education.* . . . Then for great working principles to take the place of religion . . . it provides the broad, fundamental, ethical truths of justice, benevolence, veracity, and the like. . . . It is not till we find that

this array of principles is intended to supersede, to block out religion that we pronounce it to be evil. . . . . There never was a device of the enemy so cleverly framed and with such promise of success. And already it has answered the expectations which have been formed of it. It is sweeping into its ranks great numbers of able, earnest, virtuous men—elderly men of approved antecedents, young men with a career before them."

Now, who amongst us can look round him and not see that the words of Cardinal Newman are being fulfilled to the letter here? The same great lever, and the same "clever device of the enemy," are in action here as elsewhere. What are "Public Schools" but specifics for starving, by degrees, all keen diversity of creed out of the heart of a population? They must logically and eventually result in "Public Churches," where all shall adore whatsoever god may, through the secularist process, have been created by the State. For who could imagine that the indecency could be long tolerated of Christ being held up for adoration and for blasphemous condemnation under the very same roof, and perhaps at the very same hour? of the echos hardly to have died away in praise of the Immaculate Queen of Heaven before her office and invocation are denounced and trampled on by an earnest catechist of another denomination? Who could long endure the thought that the moment after our children have been taught to pray for the dead, to invoke the saints, to gain indulgences, to go to Confession, to believe in the Holy Sacrifice of the Mass—under the very same roof all these things should be denounced by all the other teachers as damnable impostures, and idolatrous deceits of the scarlet lady and of the beast of Babylon? We do not believe that human nature could stand this long. It would be found necessary to sweep the schools of all religion and of every sign of God; and thus the Public School system would naturally, and inevitably, from the necessity of the case, for common decency's sake, resolve itself into thorough secularist education, pure and simple. Well may we exclaim with Cardinal Newman: "Never

was a device of the enemy so cleverly framed and with such promise of success!" It is hard enough after a thorough Catholic training in a thorough Catholic atmosphere, to withstand the liberalistic spirit of the present age. The very fact of such a spirit being abroad, and spreading as a snare over the whole earth, should rouse up earnest Catholics to prepare their children to resist it. If, as the Cardinal says, a 'thorough *secular* education' is the main instrument for bringing about apostasy, it stands to reason that a thorough *religious* education would be the most effectual antidote against it. The Bishops in the joint Pastoral Letter have been simply bringing to bear, in the concrete, those principles which Cardinal Newman has so forcibly illustrated in his speech; and have opposed themselves to that apostasy which he so unsparingly condemns.

And what is it that Providence has been leading our Catholic laity to do just at this very hour, when circumstances have forced the Bishops to speak out with no uncertain voice? Has not the venerable name of John Henry Newman acted as a spell upon them? and are they not doing for him what they have proposed to do for no other, on his being made a Cardinal by the Holy Father? Without a word or sign from the Archbishop, of their own spontaneous impulse, they have united, in an unanimity, very unusual, from the highest leaders to the most unknown amongst them, to do him honour. Their love of him, their profound reverence and admiration, will be recorded in the most lasting and most graceful form — loving words and golden plate, engraved and embossed with many memories dear to him, will be presented to him. And great will be his gratification at such a testimony, so absolutely spontaneous, and from such a distance, and from such a quarter. He, the great religious Chief, whose one boast is that for thirty, forty, fifty years he has resisted, with all his force of character and genius, 'to the best of his power,' as he says himself, that great evil which is rampant in our midst, will rejoice in his heart to think that the Catholic laity in these distant lands are stanch defenders of the great Catholic

principle of absolute truth in faith, and uncompromising antagonists to that error, that 'Great Apostasy,' which like a snare is overspreading the whole earth. If it be not wanting in taste to put words into his mouth, we can well imagine the Cardinal saying to the Catholics of this colony: "I accept your gracious gift as a token of your loyalty to me, and above all to that cause which I have been actively fighting for during the past fifty years of my life: and I shall prize above all words and gifts, the assurance which your thought of me has brought upon me, that you, in your place, and according to your measure, will oppose, to the best of your powers, the great apostasy which is abroad; and that you will so bring up your children that they, in their day also, may be loyally true to the principles of their fathers, and the clear teaching of Holy Church. Identify yourselves with the cause of truth and justice; oppose as champions the great apostasy, for never did Holy Church need champions against liberalism in religion more than now!"

We, who have it in intention to forward a copy of this, our first Pastoral Letter on Education, to the Cardinal, shall assure him that, true to the instincts of their faith and the teaching of their Church, the clergy and laity of this Archdiocese, indeed of this Province, ever loyally maintain the principles of their faith; and emulating the Irish and English Catholic nobility in their devoted chivalry to the Church, feel that nothing could become them better than to be thorough in their championship of her cause, and declared opponents to liberalism in religion. We shall assure His Eminence, moreover, that his weighty words have added fresh vigour to our courage; and that through his great speech we are persuaded more than ever how absolutely necessary it is that Catholic children should, in the present age, receive a thorough Catholic education.

And we take this opportunity, dearly beloved children in Jesus Christ, to express to you our deep-felt delight at the manner in which you have received the Joint Pastoral Letter of the Bishops. The way in which your children are being withdrawn from the Public Schools

shows your loyalty to Holy Church. Our Lord will not allow you to suffer in the end, by being docile to the teachings of your Pastors. He will make up all temporal loss to you, if you have to suffer any. We thank our devoted clergy too, for their energy and zeal in the good cause. Let us, one and all, do our uttermost to keep the Faith in the children, and to turn them out devoted Catholic men and women : and they will be a credit to their parents, and will earn the love and respect of their Protestant friends and neighbours.

We are already setting about doing what we can to improve the secular teaching in our schools ; and, in as far as is in us, to keep all our primary schools up to mark, and to fill them with Catholic children. Let the local Boards bestir themselves, and their Chairmen throw keen interest and heart into the matter : and let no parent have reason to complain that the secular instruction is worse in Catholic schools than in the Protestant and Public schools of the colony.

Some are of opinion that shortly all State-aid will be withdrawn from the Denominations. This will depend on the accidental state of parties. The withdrawal would inflict a temporary strain. And the consequences have been gravely considered by us. Such an act, we believe, would be the prelude to fair-play, and payment by results, which would come in time. Meanwhile, we should import into the Archdiocese a strong body of teaching religious orders who would give a tone and thoroughness to the rising Catholic generations which the present system cannot give, from the nature of the case. Already the great Jesuit Order, which we should greatly strengthen in Sydney, has over 100 students at St. Kilda's ; their magnificent college will soon be commenced at Riverview ; the Franciscans are to start their Monastery at Waverley ; and they are expecting daily an addition to their numbers. The Marist Brothers have opened a carefully-conducted boarding school near St. Patrick's ; they possess a fine central training-house at Hunter's Hill, and promise to spread themselves in

usefulness as days go by. As to Convent schools—to leave alone Subiaco, St. Vincent's, St. Patrick's, the Good Samaritan, the school of Monte Saint Angelo, and Balmain—within a short space of time we have established flourishing Institutions at Braidwood, Queanbeyan, Liverpool, Wollongong, Windsor, and other places in the country, which possess no State-aid, and are flourishing both financially, and as to numbers. If the Denominations be deprived of State support, in addition to these, we shall, without delay, call in a strong body thoroughly devoted men and women to supply our want. More Jesuits, and Franciscans, and Marists would be forthcoming at once. We should put ourselves into immediate communication with the Christian Brothers, the Xaverian Brothers, and the Premonstratensians; and then, in a few years, Catholics would be strong enough and earnest enough, if they be not so at present, not only to assert, but to gain and to maintain their rights. Whilst the world becomes infidel around her the Church will remain firm. Left to herself, to her own resources, the deep faith, the devoted generosity of her people, become the instruments of her power, and the secret, as in America, of her success. If her Prelates fearlessly preach the Gospel in all its fulness; if they warn and direct her children, unbiassed by what the world may say, she cannot but succeed, she *must* advance, and will subdue her enemies by her courage, her truthfulness, and, above all, by her gentleness and charity towards them. With Archbishop, Bishops, Priests, and People united on the great question of Education, she will, though it may take some years, finally obtain what she asks for, and her children will not be kept under a disability for being Catholics.

Dearly Beloved, let us stand together firmly in the Faith of Christ, and often say to ourselves: What does it profit a man if he gain the whole world and lose his own soul?

Dearly Beloved,—"Great is my confidence in you, great is my glory for you. I am filled with comfort; I

exceedingly abound with joy in all our tribulation. . . I rejoice that in all things I have confidence in you."[1] "For the rest, brethren, pray for us, that the word of God may run and may be glorified, even as among you; and that we may be delivered from importunate and evil men; for all men have not faith. But God is faithful, who will strengthen and keep you from evil. And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do. And the Lord direct your hearts in the charity of God and the patience of Christ."[2]

Given at Sydney, and appointed to be read in all Churches and Chapels of the Archdiocese of Sydney, on Sunday, August 10, 1879.

† ROGER BEDE,

Archbishop of Sydney and Metropolitan.

1 2 Cor. chap, vii. 4, 16.

2 2 Thess. chap. iii., 1—5.

CATHOLIC EDUCATION, No. II.

A

PASTORAL LETTER

TO THE

CLERGY AND LAITY

OF THE

ARCHDIOCESE OF SYDNEY.

BY

ROGER BEDE,

ARCHBISHOP OF SYDNEY AND METROPOLITAN.

SYDNEY.

1879.

SYDNEY:
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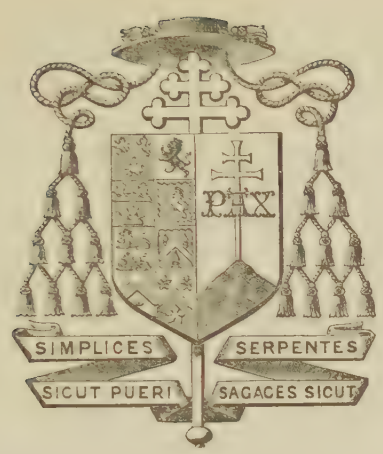

ROGER BEDE, by the Grace of God and the Favour of the Apostolic See, Archbishop of Sydney and Metropolitan, to the Clergy, Secular and Regular, and the Faithful of the said Archdiocese,

Health and Benediction in the Lord.

Reverend and Dear Brethren, and
Dear Children in Jesus Christ,

Though the Catholic Church is by far the most formidable opponent of the great apostasy, still she is not its sole opponent. Her foes themselves, if they possess any sound heart of Christianity, are compelled, in self-preservation, to set themselves against it: nor does it follow from their being at one in this, that they are mutual friends: because two men, for their own private reasons, hate a third man, that does not even tend to prove that they love each other. Those who profess the Catholic Faith, and those who protest against that Faith, can, for causes known to themselves, and those causes may be radically different, strike out against one and the same

antagonist. Thus, the Catholic Church and the English Nation, whilst conflicting with each other, are compelled, by force of principle, to resist the advances of the great apostasy.

The English Nation, though it be not Catholic, is still in many ways profoundly Christian. For well-nigh a thousand years England lay steeped, as in a bath of supernatural light, in the strong Christianity of the Catholic Church ; and the benign influence of the Anglo-Saxon monarchy,of that most touching period of England's history, still exerts a certain sway over the people's conscience. It took possession of, and moulded the national sentiment : and at the date of king St. Edward's death, those laws, customs, and traditions, which still give evidence of their influence, had stamped an especial character on the national heart. The five centuries of Norman-English rule consolidated and deepened the work of the previous period ; and the Catholic Church expanded in power as she did in organization, and became part and parcel, not only of the law, but of the blood and heart of England. Her venerable Sees, her renouned Universities, her great monastic Orders, her Schools and munificent charities, her large prerogatives in the temporal order, her glorious past, written on many an illuminated page, her Saints and Martyrs, her Kings and Queens, wearing the aureola of sanctity, and her absolute hold on the popular imagination—how could England, living for well-nigh ten hundred years in such a thrall as this, help being permanently affected in her national character? Down to the sixteenth century we may fairly say that the land had been living the life of the Catholic Church, as it has formed some of the most beautiful pages of her history. Since that date, whilst the Church's authority has been rejected, many of her broad fundamental teachings have remained.

Look at the England of to-day, and say whether or no you do not perceive in some of the main outlines of her character deep, indelible tokens of past influences? What do we see? First, a national church, with the old

cathedrals and old sees, and the village churches, all proclaiming their origin in every stone of them ; a hierarchy of archbishops and bishops, with the prayer-book and the ritual breathing, if they breathe any breath at all, a breath redolent of ancient days : then there are the old Universities of Oxford and Cambridge, seed-plots of great men in every walk of life ; and pregnant, in form and temper, with a spirit which took hundreds of years to bring to anything like perfection : the surface of things is changed, but in the depths, sleeping, but not dead, the old spirit watches and protects the Christianity of England. There is much of the antique spirit in the high nobility—the honour, self-respect, truthfulness, honesty, and generosity of a chivalrous age. The people are, as a body, charitable, earnest, religious, and unconquerable in their perseverance. They love order and law ; they are honourable in their commercial transactions ; they are the most domestic people in the world, and possess many beautiful natural virtues, which are elevated and refined through those traditionary principles which, as a salt, keeps the nation sound at heart, and helps to maintain it vigorously Christian. Added to these virtues, there is their deep love and reverence for the Word of God. By its means the idea of the supernatural is kept from dying out, and the thought of the Almighty, His Providence, Christ's Atonement, His mercy, love, and grace become as a precious heritage amongst the people. There the great moral virtues are found illustrated and enforced ; and so deeply is the Bible treasured, that it is looked upon by the masses as being as essential an element in the nation's greatness as the majesty of the throne itself to its stability.

Thus, the English people are profoundly impressed with the conviction that the nation's greatness and *prestige* spring from this principle of Christianity ; that its soundness of heart, its enterprise and its successes on a large scale, are due in the ultimate analysis, to the fact that the broad foundations of the Empire are set in the maxims of the Gospel and the principles dictated by the Inspired Word. Almost as a consequence of this, the two leading

traits of the national character are honesty and thoroughness: and what Englishmen prize most for themselves and others is civil and religious liberty.

Look at the condition of England at the present hour. Unity of Faith is gone. Its place is taken by 150 different sects. The nation must accept this state of things. Is it according to the national spirit to invent a scheme for fusing all these religions into one? Such an idea is abhorrent from the national feeling. It has nothing about it either of honesty or thoroughness; it is more in conformity with a masked infidelity, and with a spirit of trifling with Divine things, and with God Himself, from which an earnest religious mind spontaneously recoils. Englishmen being thorough themselves like others to be thorough also. They infinitely prefer an out-spoken fearless enemy to one who cringes. Though they may detest a man's creed or method, they still more detest, they loathe, cowardice in him who has not courage to express or to maintain what in his heart he thinks to be the truth. Take the case of English Catholics in English Society at home. In thorough English Protestant Society the way to gain influence and respect is to be thorough also. Cardinal Manning, having moved in both societies—in Catholic and Protestant—is able to give incontestible evidence upon this point. He, an Englishman, for half his life an Anglican, thoroughly conversant with English ways and views, in his 'Miscellanies'[1] writes as follows: "English Society, with all its vices," he says, "does, after all, represent the English character. There is something downright, manly, and decided in it; and it respects the same, that is, its own qualities, in others as much as it despises and ridicules all servile or petty eagerness to court its favour. Downright masculine and decided Catholics—more Roman than Rome, more ultramontane than the Pope himself—may enter English Society and be treated with good will and respect everywhere, if only they will hold their own with self-respect and a delicate consideration of what is due to

[1] Vol. 1, p. 65-6.

others. It is this very boldness which inspires both respect and confidence. It is the pledge of sincerity, and sincerity is respected by everybody worthy of the name of Englishman. No greater blunder could be committed than to try to propitiate Englishmen or English Society by a tame, diluted, timid, or worldly Catholicism."

Now how does all this bear upon Catholic Education? It bears upon it in the directest manner. For, if Englishmen love nothing better than honesty and thoroughness, even in the holding of a creed which they think a grand mistake, they will be consistent, and will love honesty and thoroughness in education. They will hold that, if there must be diversity of creed, at all events there should be thoroughness and honesty in the holding to that diversity. The national honesty and thoroughness with them, is a potent element in national strength. If a man be true to his God, there is a chance of his being true to his country. But he who would barter away his religion, or treat it lightly, would turn out a poor creature in the day of a nation's trial. Hence, though he condemns Catholicity, an Englishman has no faith in a lukewarm Catholic, any more than he has in a timid soldier. He says, in effect, "Let the nation be brought up honest and thorough, and then we stand a chance of holding our own, and maintaining the *prestige* of the Empire. Let the young, who will take our places when we are gone, be drilled into this great idea. Let all, of whatever creed, have equal chance in the race, and whilst each is earnestly and thoroughly trained in his own religion, let all be equally assisted in the fitting of the mind for life's battle when it comes."

What is the consequence of this master-principle which energizes so strongly in the nation's life? It is this: that even that creed which the nation has rejected for three hundred years, receives equal treatment with the established creed in the scheme of national education for the people. England knows well that a bad Catholic is a danger to the State, whilst a thoroughly good one helps towards the national glory. There are no pampered "Public Schools" set up for the

benefit of a fraction of the people. Catholic Schools and Protestant are on an equal footing with "Public Schools" in Great Britain. All are treated exactly alike, on the principle of payment by results. Take the Report of Catholic Schools in England, Wales, and Scotland, for the year that has passed.

In the year ending 31st August, 1878, there were actually inspected in England and Wales 693 Catholic Institutions, containing in them 1172 departments, in which separate teachers are employed, that is 215 of boys, 191 of girls, 306 of infants, 460 mixed. There was an average attendance in these schools of 126,305, comprising 63,255 boys, 63,050 girls, divided as to their teaching into 27,427 boys, or mixed, under masters; 63,422 girls, or mixed, under mistresses; and 35,456 infants under mistresses. The total of children on the school register, 191,341; the number attending half-time, 15,101.

The net amount paid to the schools out of Parliamentary Grant was £95,706 6s. 6d., giving a rate of grant for each scholar in average attendance of 15s. $1\frac{3}{4}$d. The grant during the same time to the Church of England Schools was 15s. $0\frac{1}{2}$d.; to Wesleyan Schools, 15s. $7\frac{3}{4}$d.; to British Schools, 15s. $6\frac{3}{4}$d; to School-board Schools, 15s. 1d. a scholar.

The claim of the Catholic Schools on the Parliamentary grant fell under seven heads: the first for average attendance, under which £37,901 12s. 6d. was claimed; the second for the attendance of infants, amounting to £15,716 8s. 6d.; the third is for examination in Standards, amounting to £28,915 12s. 6d.; the fourth for examination in classes, amounting to £12,355 7s. 7d.; the fifth for examination in special subjects, amounting to £178 18s.; the sixth comprised special grants to small schools, and amounted to £23 6s. 8d.; the seventh was the grant to pupil-teachers of 60s. to those who obtained the mark of *Well*, and of 40s. to those who obtained the mark of *Fairly*.

The Government grants to Catholic *Training Colleges* for the year ending 31st December, 1878, were as follows: To St Mary's, Hammersmith, £1738 12s. 6d., together

with £26 10s, received from Science and Art Department, total, £1765 2s. 6d., the students in residence being 39; to the Training College of Notre Dame, Mount Pleasant, Liverpool, £2913, together with £52 from the Art Grant: total, £2965, the students in residence being 114; to the Training College of the Sacred Heart, Wandsworth, £1667 17s. 10d., the students in residence being 50.

Catholic Night Schools received a grant for the year ending 31st August, 1878, of £1643 1s. 6d., being a rate per scholar in average attendance of 8s. 6¼d.

The whole grant for Catholic Schools in England and Wales in the year ending 31st December, 1878, was £109,495 9s. 9d.

The grant to Catholic Schools in Scotland for the same period was £19,370 8s. 7d. The rate of grant for Scotland per scholar in average attendance was, in Catholic Schools, 14s. 6¾d.; in Church of Scotland Schools, 16s. 11½d.; in Free Church Schools, 16s. 5d.; in Episcopal Church Schools, 14s. 7¼d.; in Public Schools, 16s. 10½d.

If we add together the whole grant to Catholic elementary schools and training colleges in England and Wales, which amounts to £109,495 9s. 9d., and that to schools in Scotland, which amounts to £19,370 8s. 7d., we obtain a collective grant for Great Britain, in the year 1878, of £128,865 18s. 4d.

Was it out of love or tenderness to Catholicity, as such, that the great Statesmen of England framed such a system as this? and was it because they loved the Pope that the English people accepted it? All who have any knowledge of the national spirit are well aware that, had there not been some profound reason connected with the national prosperity, the Catholic Church would have been ill-used in England, or a system would have been set on foot to weaken the blood in Catholic veins, and melt the vigour of Catholic life out of the people. The creeds would have had to send their children to schools without religion, or so arranged that no decent man, with

self-respect, could teach religion in them. The creed-schools would be treated with disfavour by the Government or their officials; the State schools would be as palaces through the land, with the best masters and appointments; whilst those schools, where the love and fear of God, and the great directive principles of religion, were hour by hour insisted on, would, on the principle of the decay of the weakest, dwindle gradually away, as a nation would be reared up with less and less religion, and more and more of that pagan spirit, which is, if history ever taught a lesson, the sure presage of moral effeminacy and national decay. Far-seeing English statesmen, possessing the characteristic of the race, resisted this spirit of national apostasy, and respecting, as gentlemen do, the conscientious convictions of the humblest, gave fair play to all, and conciliated the love and affection of England's Catholic subjects. Thus the nation will continue to hold her own in the broad contests of international life; her nerve and sinew will be tough, her heart sound; and the principles of her imperial sway will still be founded in the depth of a Christian spirit. She, on broad wide-reaching principles of statemanship, maintains a system of education, based on a principle that would satisfy the requirements of the Catholic Church. In resisting "Secularist Education," we are, in reality, resisting a principle of national overthrow; and by maintaining our rights, as Catholics, we are doing untold service to the State. Here, interests are identical. Here, whilst we are holding, or struggling for our own, we are laying lines of future prosperity. We are the true friends of the people and of the country, for we found our own honour and greatness on our conscientious convictions regarding morality and faith: and let us do all that in us lies to make known to others, who know them not, these great principles of religious liberty, religious thoroughness, and religious honesty, on which imperial England's greatness mainly rests.

Dearly Beloved, let us continue to press our claim to equality. We cannot, in conscience, send our children

to "Public Schools." We are bound in duty to bring them up thorough Catholics, not thorough Protestants, however exemplary Protestants may be. This is no cry started for a purpose. The whole Catholic world knows, and all intelligent Protestants know, that Catholics, who have any thoroughness in them, cannot bring themselves to jeopardize the future Catholicity of their children by sending them to Public Schools. The Anglican Bishop of Melbourne, Dr. Moorhouse, a prelate of thorough English mind, recognizes the full force of the Church's teaching on this subject. He says: "The Roman Catholics are asking from us nothing more than what the freest Governments in the world have granted to them. In Prussia, in Baden, in our own colony of Canada, and wherever Roman Catholics and Protestants are largely intermingled in the population, the Government has recognized that *the peculiar opinions of Roman Catholics have made separate schools for them necessary.* The concession of such schools is inevitable. If not granted by our sense of justice, it will sooner or later be wrung from our political necessities." [1]

Dearly Beloved, we have the strongest faith in the sense of fair-play in the minds of our fellow-colonists. We are convinced that, when they really grasp our case, they will be ready to give us all we ask. We merely beseech those concerned, so to arrange, that a large section of the community, the Roman Catholics, some say one-third of the population, may give their children a thorough, honest Catholic education, and receive for *secular* instruction, tested by Government Inspectors, equal assistance with those who are satisfied with Public Schools.

"Therefore, my beloved brethren, be steadfast and immoveable: always abounding in the work of the Lord, knowing that your labour is not vain in the Lord." [2] "For the rest, brethren, rejoice, be perfect,

1 See Melbourne *Argus*, October 8, 1878.

2 I. Cor. chap. xv., 58.

take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you . . . The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen."[1]

Given at Sydney, and appointed to be read in all Churches and Chapels of the Archdiocese of Sydney, on Sunday, August 24, 1879.

† ROGER BEDE,

ARCHBISHOP OF SYDNEY AND METROPOLITAN.

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1 II. Cor., chap. xiii., 11, 13.

CATHOLIC EDUCATION, No. III.

A

PASTORAL LETTER

TO THE

CLERGY AND LAITY

OF THE

ARCHDIOCESE OF SYDNEY.

BY

ROGER BEDE,

ARCHBISHOP OF SYDNEY AND METROPOLITAN.

SYDNEY.

1879.

SYDNEY :
F. CUNNINGHAME AND CO., PRINTERS,
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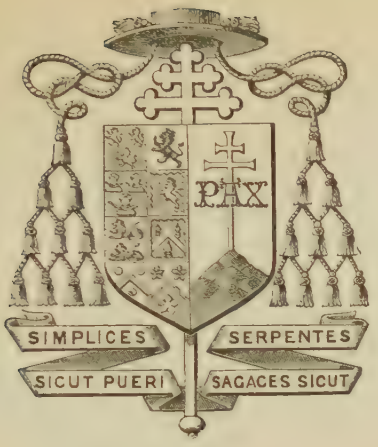

ROGER BEDE, by the Grace of God and the Favour of the Apostolic See, Archbishop of Sydney and Metropolitan, to the Clergy, Secular and Regular, and the Faithful of the said Archdiocese,

Health and Benediction in the Lord.

Reverend and Dear Brethren, and
Dear Children in Jesus Christ,

Those, and only those who have upon them the burden of the Episcopal office can adequately comprehend the responsibilities that press upon our conscience at the present hour. Placed as we have been by the command of the Sovereign Pontiff in charge of this Archdiocese, we become responsible to God for the souls of our people. The thought of the great Accounting-day, when we shall have to answer for them, as well as for ourselves, renders us almost deaf to the contention of tongues, whilst we are absorbed by the overwhelming anxiety of how we may fulfil our duties, and be faithful to our charge. The motives of fear or of dispondency which weigh with men who do not realise this thought, produce little effect upon a Bishop's imagination. His

great aim is to save as many souls as possible; to instil faith, hope, and above all, love, into many hearts; and to protect, instruct, and warn, in season and out of season, the flock confided to his care. "He is the Bishop," says the 38th Apostolic Canon, "to whose faith the people are confided, the account of whose souls will be exacted from him."

To the Bishop, especially, belongs the supreme duty of preserving the faith in his people. He does not presume to teach them any other creed than that which is professed by the Roman Church; and in his actions and instructions he conforms himself, as much as possible, to the light that he receives from that Mother of all the Churches, whose Faith has never failed. His voice, if he speaks aright, is not the exponent of the subjective views of an individual however gifted, but of the doctrines of that Society which is spread throughout the world. When he condemns, his condemnation is the anathema of that teaching body, which, from the day of Pentecost till now, has been as harmonious in its condemnation of error as persistent in its enunciation of truth. To preach himself, would be to preach folly; to teach his own private views, would be impertinence: and those who would listen to and pin their faith upon him, might well be called priest-ridden and miserably enslaved. The very reverse of this is his glory as it is his vocation. To sink self, to grasp in all its fulness the Church's mind, and clearly, fearlessly, and calmly to expound it to the people, is the object of his life. Thus, in giving ear to him his people are listening to the Church of God, not to a mere man: in following his voice with docility, they are docile, not because a fallible creature is instructing them, but because they believe that they are submitting their reason to the obedience of faith, and are being guided by a power that cannot, in matters of dogma and morality, lead astray. Both the Bishop and his people are under the same authority: if they submit to his teaching, he equally submits to the same teaching; for both must submit to truth, and truth undefiled and infallible is to be found, they hold with a vital tenacity, in the living voice of the Catholic Church.

Thus it is that Catholics are amused at the efforts of their opponents to dissever them from the Archbishop and Bishops of the Hierarchy. Catholics know, when the Bishops meet and issue a joint instruction based upon the universal teaching of the Catholic Church, that that instruction comes to them with an authority which they cannot but respect. Could the world wedge in between the Hierarchy and the people, the world would then prove itself stronger than the Church. The experiment has repeatedly been made, especially when the doctrines preached promised to entail temporary suffering and persecution; and the experiment has just as often failed: the Faith lies latent in the masses of our people throughout the world, and quick as electricity the voice of the Bishop, when he speaks in downright earnest, finds a response in every heart. Obedience and submission, on the one hand, imply authority and jurisdiction on the other. The words, "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost has placed you bishops to rule the Church of God,"[1] express the Episcopal duty and authority. The words, "Obey your prelates, and be subject to them; for they watch, as having to give an account of your souls, that they may do this with joy and not with grieving: for this is profitable for you,"[2] express the temper and duty of the people: and thus the Church of God, being a Divine institution, the creation of the Holy Ghost, and not the creation of politicians, holds her own, consolidates her strength, and expands her power from age to age; being fashioned not merely for fair weather, but to outlive any storm which the world is capable of stirring up.

From time to time the Bishops, who "watch," are in duty bound to lay down principles and recommendations which cross a strong, passing popular current. Though they merely address their own people, those outside are moved by their words. The ancient effigies, which did good service forty or fifty years ago, are reclothed, and

1 Acts, chap. xx., 28. 2 Heb., chap. xiii., 17.

set on their legs once more, and the same class of Christians employ themselves in demolishing them, who, in days gone by, had found relief in a similar occupation. Gradually arms tire and energies flag; and, meanwhile, "men of good will," having waited for the dust to settle down, begin to consider the real question—which had been hidden in a temporary cloud—namely, How can Catholics give their children a thoroughly sound Catholic education, and still not be deprived, because they perform that solemn duty, of equal assistance with others for secular results? Thus the public mind finds its equilibrium, and gradually regains its normal tone of calmness, fairness, and good feeling. Finding that the Bishops, urged by the fear of God before their eyes, have too solemn a duty to perform, to be silenced by clamour, men begin to listen to them; and, finally, to their surprise, make the discovery, as was done after the English "Papal aggression," that they would have occupied a somewhat more dignified place in history had they exercised a little more self-restraint.

Catholics, however, have been trained to make the largest allowances for others. They know what early associations and ingrained prejudice can do; and though a little more culture would be pleasanter, still they can bear with equanimity fierce and coarse vituperation if it be, as it often is, accompanied with sincerity. Some of the most earnest of our converts were at one time as violent against the Church as the most rabid of antagonists; and many Protestant laymen have been induced to study Catholic Theology, and eventually to join the Church, on account of their curiosity having been aroused by violent denunciations of her in the pulpit.

It is the duty of Catholics to exercise the greatest charity towards their opponents. On such occasion as these the training given by the Catholic religion has an opportunity of manifesting itself. To argue calmly and without bitterness, to receive reproach with good humour, to defend and display the truth with unconquerable charity, and to attribute good motives and honest purposes wherever it is possible—these are some of the

consequences following from the charity of the Gospel, from that new doctrine of love of which Christ was so inimitable an example. It is vain to expect any power but Christianity to teach or enforce such charity as this. It springs from a divine fountain, and is only taught in its thoroughness in the Christian schools. The peace which proceeds from torpor, is found in tigers and panthers; it is not Christian peace. Christian peace is that which maintains a man in perfect charity whilst in the midst of intellectual conflict; and so possesses him that in all he says and does there is a sweetness which is unmistakable, however vigorously he may wield the sword of truth with its sharp point and glittering edge.

Dearly Beloved, exercise yourselves continually in this Christian and masculine charity; do not dishonour the religion of confessors and martyrs; manifest in your lives and in your relations with your non-Catholic neighbours, the spirit of the Catholic Church, in her calm utterance of truth, and her great gentleness towards those who differ from her; and if it be your duty to say disagreeable things, say them as sweetly and kindly as you can.

It is in this spirit that we ever hope to act. We insist on Catholics giving their children a thorough Catholic education, because it is our bounden duty to do so. We point out the dangers to Catholics of Public Schools, because we should be prevaricating against our solemn obligations, were we any longer to hold our peace. Here, possibly, we may give pain to some; but it is the pain inflicted by the good physician, whose one desire is to heal the wound. Regarding the effects of Public Schools on Protestant children, it was not our place to speak; indeed, had it been our place to do so, it would have been superfluous, after the trenchant fashion in which Dr. Moorhouse, the Protestant Bishop of Melbourne, had already spoken. His language is many degrees stronger regarding Protestant children going to Public Schools in Victoria, than the Catholic Bishops' regarding Catholic children going to Public Schools in New South Wales. And both he and they, as all must well know, were animated, in so speaking, by an earnest desire to

serve the community at large. To repay such disinterested kindness by cries of 'libel' on Protestant children, seems as disingenuous as it is unmanly. Men with a spark of honest feeling would thank the Bishops for having been at so much pains to speak out, on a matter of such vital national importance.

Having, in the joint Pastoral Letter, given you the reasons why secularist education is productive of national decay, we shall now proceed to show you, by an example in the concrete, that the universal teaching of the Church is borne out by hard facts and figures. You will then see clearer than ever that the Bishops were seeking your dearest interests in speaking as they did of Catholic children.

It seems to be generally admitted at the present day that ignorance and crime go hand in hand; and that one of the most effectual ways of making a people moral, and of advancing them in life, is to let them have the benefit of the schoolmaster. There is no doubt that one of the greatest blessings which could be bestowed on human beings is to inform them with useful knowledge; and no greater misery well could be imagined than to neglect a nation's education. There is, however, one greater curse in the world than ignorance, and that is instruction apart from religious and moral training. To instruct the masses in reading, writing, and arithmetic, and to leave out religion and morality, is to arm them with instruments for committing crime. An ignorant criminal is bad enough; but he is harmless compared with an educated criminal. A great deal has been said in the colony about the crime that proceeds from want of schools; very little about the still greater amount of crime which is produced by training the intellectual faculties whilst the will and the animal passions are permitted to run wild.

We have seen how Great Britain has had the wisdom to encourage various Christian Churches to educate the young in the faith of their fathers. Let us now turn to another great country which has made the experiment of Public Schools. We refer to America. This study will

be all the more interesting, because our Public Schools in New South Wales are formed much after the same model; one of the differences being that in the American system the schools are absolutely secularist, whilst here an hour is granted for religious instruction. So far as Catholics are concerned our Public Schools are secularist schools; the Archbishop and Bishops of this Province having too great a respect for their clergy, and too deep a reverence for the Catholic faith, to encourage any priest under their jurisdiction to swell the discord of opposing ministers teaching the jarring doctrines of conradictory sects.

Comparative ignorance is a misfortune, and leads to crime; but instruction, without a thorough religious and moral education, is a calamity, and tends directly to produce criminals of the worst description. Take the six New England states, on the one hand, namely, Massachusetts, Maine, New Hampshire, Vermont, Connecticut, and Rhode Island; and on the other, take the six states of Virginia, Maryland, Delaware, Georgia, North Carolina, and South Carolina. The inhabitants of these states came from the same English race, held the same Protestant religion, (except the little state of Maryland), used the same Protestant Bible, spoke the same language, and had, in the main, the same manners and customs.

Here then, we have twelve States standing together in the race of progress and civilization. They seem to agree in everything except one thing, and that one thing is their system of education. The six New England States, over two hundred years ago, following the lead of Massachusetts, introduced the system of "Public Schools." "In New England," says Kent, "it has been a steady and governing principle from the very foundation of the colonies, that it was the right and duty of the Government to provide, by means of fair and just taxation, for the instruction of all the youth in the elements of learning." "The common schools of Massachusetts," says Lippincott, "have been kept up to this day by direct tax and individual subscription, and

no where in a population of equal extent has a common elementary education been more universally diffused."

Now, whilst the six New England States were making an experiment of the Public School system, the six other states refused persistently to do so. Whilst the first six were highly instructed in secular knowledge, according to the Public School system, the second six were less favoured in this respect, rejecting as they did the system of Public Schools.

For clearness sake let us call the six New England States the Public School States; and the other six the Private School States. In the year 1860, the United States decennial census was taken. The public School States and the Private School States had been following each its own system of education for two hundred years. What light does the census throw upon the Public School States, as compared with the Private School States? It shows, first, that the Public School States were far in advance in secular instruction of the Private School States. The former numbered 2,665,945 native born white inhabitants: of these only 8,543 adults could neither read nor write. The latter numbered 3,181,969 native born whites, of whom 262,802 adults could neither read nor write. So that while in the Public School States the proportion of illiterate native whites was one to every three hundred and twelve; in the Private School States it was one to every twelve. Here you will perceive at once the triumph of knowledge over ignorance, and the light that the Public School system brings to the intelligence. It would naturally be thought that the Private School States were plunged in darkness and decay as compared with their more enlightened sisters, the Public School States.

But turn to statistics of another kind. On the first of June, 1860, the Public School States, with a native white population of 2,665,945, had 2459 criminals in prison; while the Private School States, with a native white population of 3,181,969, had only 471 criminals in prison. Thus the Public School States had one native born white criminal to every 1084 native white inhabitants, whilst the

Private School States had one to every 6670, being six criminals in the Public School States to one in the Private School States. The Public School States had one suicide to every 13,285 of the entire population; the Private School States one to every 56,584. Of those who died of criminal lust the Public School States had one to every 84,737, the Private Schools States one to every 128,729. According to the Census Marshal of 1870 the Public School States produced one insane person to every 800 native born inhabitants, whilst the Private School States one to every 1682.

It is a remarkable fact that Massachusetts, which is the mother of the Public School system in the States, offers a striking example of the truth of our thesis. Whilst that State was the most successful of all in educating the masses, it, at the very same time, produced by far the largest proportion of criminals—one to every 649 native white inhabitants. Take all the States together and not one amongst them approached Massachusetts as a breeder of a criminal class. Since 1860 California has surpassed Massachusetts in this respect, having in 1870 one criminal to every 512 native born whites.

Reviewing this system of Public Schools which have proved themselves seed-plots of so many sorrows and misfortunes and of so much crime, a leading American journal, the *Alta*, declares that if we are to "judge this system by its apparent fruits we shall have to pronounce it not only a melancholy, but a most disastrous failure, and that it will be idle to look for the cause of the general rowdyism, idleness, and viciousness of the rising generation anywhere but in the training it has been receiving." The Boston correspondent of the San Francisco *Morning Call* writes (Nov. 15, 1877) to this effect: "The rapid progress of knowledge peculiar to the Educational system of this State has led to the erection of two more State Prisons, one of which for women was successfully opened a few days ago, the number of wicked females who knocked for admission being forty-four. Present indications point towards the rapid filling up of this new institution in a few months." The Report of the California State Prison and State Prisoners for

the two years ending June 30, 1877, states that "in fact among the younger convicts they can all read and write."

Dr. Moorhouse knew what he was talking about when he said to the people of Victoria, that without a religious education "religion will narrow down into a weak superstition, and morality into a mere calculation of consequences. Your boys will sink into mere animals, admiring vice for its courage or its smartness. They will become not good, wise, self-denying men, but larrikins, or sympathizers with ruffians like the Kellys. Choose, my friends, which will you have,—a religious or secular education! You cannot have both. If you bring up your children without the moral and religious element in their character, you cannot add it afterwards. It is a whole without that element, and you can no more afterwards change it than you can add some coloured thread that has been left out in the weaving of a fine Indian fabric, without pulling the fabric to pieces. You may choose your course, but you cannot choose the consequence of that course. If you sow secularism you will reap irreverence and immorality; if you sow folly, you will reap misery."

Dearly beloved, whether the great apostasy will have its way or no in this colony remains to be seen. One thing, any how, is certain; that the Archbishop and Bishops exercising jurisdiction in New South Wales will resist it to the last, and with all their might. And whether they succeed or fail in their endeavour to avert a great national calamity, they will be conscious that, heedless of clamour, they spoke boldly out, and warned their people with the vigour of an unmistakable sincerity, against a system which is calculated to dechristianize society, and to rob a great nation of the highest elements of manhood. History will record, for the instruction of future generations, that the Archbishop and Bishops in this colony, following the guidance of the universal Church, were true to their great trust; and embodying, in a formal document, the true principle of national prosperity, condemned with emphatic anathema, principles of national corruption. In these our days we are creating the history of the

future. On those who rule now, or exercise moral influence, depend the future prosperity and greatness of the nation. We mean to do our humble part, acting on principle, and acting with vigour. Our people, if we can prevent it, shall not be carried off by the current. It all the more behoves Catholics to fortify themselves in Christianity, in proportion as the world is gradually rejecting it; and, whilst others are hurried away by the gulf-stream of infidelity, we shall stand firm on the adamantine rock of the Catholic Faith.

At all hazards, then, dearest people, bring up your children thorough Catholics. Steep them during childhood, and youth if possible, deep in the Catholic faith. Make them conscious of the burden they will have to bear; and teach them to feel pride in the thought that they are destined to do their part in keeping alive that glorious religion which drew Europe out of barbarism and darkness into light, and which, if God so please, will yet help to render this Australia of ours one of the greatest nations of the earth.

Dearly beloved: "Remember your prelates who have spoken the word of God to you; whose faith follow."[1] "Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye strong in faith."[2] "And may the Lord make you abound in charity towards one another, and towards all men, as we do also towards you; to confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ with all His Saints. Amen."[3]

Given at Sydney, and appointed to be read in all Churches and Chapels of the Archdiocese of Sydney, on Sunday, September 7, 1879.

† ROGER BEDE,

ARCHBISHOP OF SYDNEY AND METROPOLITAN.

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[1] Heb. chap. xiii, 7. [2] I Peter, chap. v, 8-9. [3] I Thes., chap. iii, 12-13.

CATHOLIC EDUCATION, No. IV.

A

PASTORAL LETTER

TO THE

CLERGY AND LAITY

OF THE

ARCHDIOCESE OF SYDNEY.

BY

ROGER BEDE,

ARCHBISHOP OF SYDNEY AND METROPOLITAN.

SYDNEY.

1879.

SYDNEY:

F. CUNNINGHAME AND CO., PRINTERS,

186 PITT STREET.

ROGER BEDE, by the Grace of God and the Favour of the Apostolic See, Archbishop of Sydney and Metropolitan, to the Clergy, Secular and Regular, and the Faithful of the said Archdiocese,

Health and Benediction in the Lord.

Reverend and Dear Brethren, and

Dear Children in Jesus Christ,

We have seen what secularist education has done in America; and as the statistics on which our exposition was based are of considerable interest we give them in full in an Appendix to this Letter.

Now let us take a Catholic country governed by men who have rejected catholicity, and who, according to the ordinary course, have become indifferentists or unbelievers. In no country in the world has liberalism in religion found such extravagant admirers as in Italy under the new *régime*. The reaction from the influence of the Catholic Church has been intensified by the very presence of the Papacy. The one constant and ceaseless effort of Italian liberalism has been, since the holy Father has been despoiled of his dominions, and since infidelity

has held the reins of government, to monopolize the education of the Italian people, and to withdraw them from the salutary influence of the Catholic Church. Secularist education—'*istruzione laica*'—as it is called, became the watch-word of the new regeneration. The grand aim was to starve catholicity out of the hearts of the people. A certain '*etica civile*,' or civil ethic was introduced to supersede religion, and the Italian world was to arise from bondage and to rejoice in its newly acquired freedom.

What has been the result in Italy of secularist education and Public Schools? It confirms the terrible lesson which has been taught us by America, and confirms it with fearful emphasis. Professor Lombrosi, in his criminal statistics just published, says that in France, from 1873 to 1875, crime varied from 1·53 to 1·50 for every thousand inhabitants. In Austria, during the same triennium, it varied for every thousand inhabitants from 1·45 to 1·36; whilst in Italy it varied from 2·82 to 2·92. Since secularist education has spread in Italy crime has been increasing with extraordinary rapidity, too great to be accounted for by increase of population or by political disturbances. From the years 1850 to 1859 the grave crimes represent an annual average of 640; from 1860 to 1869, an annual average of 748. From 1850 to 1859 the crimes punished by labour on the roads for life were 976; from 1860 to 1869 they rise to 1601; so that in grave crime there is an increase which is represented by 21·, and in those punishable with hard labour for life an increase of 60·.

The longer secularist education has had time to prove its aptitude for rearing a criminal class so much the more do the prisons swarm with ruffians, and does society itself tremble for its safety. At Turin the number of criminals in 1875 was 4194; in 1877, 4222; and 1878, 5058. Naples, in 1878, had an increase of 1718 criminals on the preceding year. At Genoa, during the short triennium of 1876-77-78, the criminals increased from 7740 to 9331. And so of other principal cities of the Italian Peninsula.

Crime which is special to barbarous countries has equally increased with those which are special to civilized ones. In Turin rape increased threefold at the ratio of from 4 to 14; swindling from 15 to 35; forgeries from 23 to 35; bankruptcies from 6 to 27. In Milan public frauds have multiplied from 550 to 1019, homicides from 14 to 21. In Como defraudations of the Customs in 1876 were 240, in 1877 they increased to 373, and in 1878, to 699. In Genoa the crime of rebellion increased from 185 to 302, and robberies from 1097 to 1513. In Venice the robberies of the eleven months of 1878 surpassed those of the whole year of 1877 by 48, riots and homicides by 40, and crimes against public tranquility by 238. At Trani crimes against property increased 242, homicides by 32. In Brescia, 1878 surpassed 1877 in crime by 36 rebellions against the public force, 71 involuntary homicides, 173 crimes against public honesty, 291 voluntary woundings, and 583 robberies. At Bologna there were 981 crimes against property, 200 woundings, and 793 criminals who had disturbed the public peace.

It is not surprising that the Anti-Catholic press in Italy is beginning to express, with unmistakable energy, the growing feeling in the Peninsula, regarding the Public Schools. Italians are beginning to open their eyes to the terrible future that is in store for them. The Roman *Opinione*, one of the leading journals on the Anti-Catholic side, in May (24th), of the current year, touching upon the reckless wickedness of those who cast bursting bombshells amidst the inoffensive citizens of Florence some short time back, says: "What was done in Florence ought to be attentively studied by all those who believe that the problem of popular instruction has not been yet entirely solved. We are not amongst those who reject that instruction as injurious, but it is certain that, according as it is at present imparted, if on the one hand it is useful, on the other it is creative of serious dangers. The majority of the criminals of Florence are the very ones who have received that degree of elementary instruction, which by degrees is being rendered general

amidst the people and the labouring classes. It has already been observed that that meagre seed of instruction, spread amongst the people, produces fruit very different from that which was expected. In place of a consciousness of personal duties, of obedience to law, and of increase of public morality, we have an exaggerated idea of personal rights, an unmeasured pride, and in consequence rebellion against every law of civil society. This, according to our opinion, proves nothing against popular instruction in general, but proves much against our method of diffusing it. We have placed as the basis of our primary schools as meagre a literary and scientific instruction as can be given; the moral education of souls is nothing more than an accessory part. Now, the very reverse of this ought to be done: the foundation of schools, and above all of a school for the people, should be moral education, and, only after this, literary instruction should be given. We have said this every time the peace of our country has been disturbed by mad and lamentable attempts. And this we repeat also now on occasion of these trials at Florence. The question is one which is worthy of the attention of Statesmen. It is very well that the material interests of the people should be looked to, but to forget or to neglect moral interests is to prepare the way for an ugly future." The *Gazzetta di Genova*, another organ of the same school, terrified by the same statistics, begins to open its eyes to the blunder of separating secular instruction from religious training in popular education. "What is the use of spending millions in public instruction if education is to be conducted in an inverse order? We ask what is the Minister of Public Instruction doing with his cohorts of central and provincial *provveditori*, with his inspectors, delegates, and scholastic councils, if morality decreases in exact proportion to the increase of his bureaucracy?" "The horrible increase of crime which holds up Italy regenerated by liberalism," says a leading Christian organ, "to the contempt of every civilized nation, and the conspiracies of a rabble thirsting for blood and booty, which liberalism, with its

schools without God, has formed in the bosom of our cities, have caused the most intelligent among liberals to cry out against divorcing instruction from religious education; and both by tongue and by pen to make those very same protests which Catholics had already made when they declared that it was necessary that religion should be made the foundation of the education of the people and of the youth of our country."

How stood education in Italy before this pest-breeding secularism was introduced? Take Rome itself when under the absolute sway of the Pope. Take the description given by Mr. Laing, a Presbyterian, in his 'Notes of a Traveller,' published in 1842. He says: "Education is in reality not only not repressed, but is encouraged by the Popish Church, and is a mighty instrument in its hands, and ably used.

In every street in Rome, for instance, there are, at short distances, public Primary Schools for the education of the children of the lower and middle classes in the neighbourhood.

Rome, with a population of 158,679 souls, has 372 Public Primary Schools, with 482 teachers, and 14,099 children attending them.

Has Edinburgh so many public schools for the instruction of those classes?

I doubt it. Berlin, with a population about double that of Rome, has only 264 schools.

Rome has also her University, with an average attendance of 660 students; and the Papal States, with a population of two and-a-half millions, contains seven Universities.

Prussia, with a population of fourteen millions, has but seven.

These are amusing statistical facts, and instructive as well as amusing, when we remember the boasting carried on about the Prussian educational system for the people, and the establishment of governmental schools, and enforcing by police regulations the school attendance of the children of the lower classes.

The statistical fact that Rome has alone a hundred schools more than Berlin for a population little more than half of that of Berlin, puts to flight a world of humbug about systems of national education carried on by Governments, and their moral effects on society."

Since 1842, when the above was published, Germany has had time to display the quality of its "advanced thought." A leading non-Catholic journal, the *Intelligencer*, speaks thus :—

"Germany is reaping the harvest of advanced thought or scepticism ; crime has increased during the last six years in Prussia from fifty to two or three hundred per cent. ; the imprisonments in Prussia, Hanover, and the Rhine provinces alone (the statistics from the Southern States, as Bavaria, Wurtemburg and Baden, not being yet published), have risen from 102,077 in 1872 to 133,734 in 1877, and the number to-day is reckoned at 150,000. The prisons are all full, and patriotic men are urging the formation of a penal colony on some island of the Pacific or section of Western Africa. A few months ago the chaplain of the Imperial family, Mr. Bauer, in a sermon preached before the Emperor and princes, said : 'Affection, faith, and obedience to the Word of God are unknown in this country, in this our great German fatherland, which formerly was justly called the home of faith. On the contrary, it really seems as if it were the father of all lies who is now worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt ; and theft and swindling are called by the euphonic name 'business.' Marriages are concluded without the blessing of the Church, concluded 'on trial,' to be broken if not found to answer. We still have a Sunday, but it is only a Sunday in name, as the people work during church hours, and spend the afternoon and evening in rioting in the public houses and music halls ; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the Word of God, which is ridiculed in the Press, and turned into blasphemy in the popular

assemblies; the servants of God are insulted daily.' The Berlin correspondent of English journals adds: 'The German clerical newspapers, Protestant as well as Catholic, are writing in a like strain.' "

Thus we have seen, from the condition of America, as described by those who are living in its society; from the condition of Italy, since secularist education has been introduced amongst the Italian people; from the State of Germany, with its "advanced thought" and its consequent tendency towards apostasy, that the world is drifting farther and farther from religion and order as days go by. Rome itself, which under the Popes was a model city both as to its schools and its morality, as to its intellectual enlightenment and its conspicuous virtue, is every day becoming more and more assimilated to the manners of the age: and is only saved from utter ruin by the presence of the Papacy, and the energy of those whose lives are dedicated to the service of religion. Knowledge divorced from moral guidance, and learning unrestrained by self-control, in man, who is 'prone to evil from his youth,' is sufficient to account, in the main, for the terrible condition of the present age. Men of all classes, fortunately, are now opening their eyes. A reaction will come before long. Things cannot go on as they are going on, without some voice speaking out and waking up the world. Indeed, leading men have already spoken, and others will speak louder still.

The celebrated Anglican Bishop, Dr. Wilberforce, was but expressing the simple truth in a mild form when he said: "An absolutely untaught people are a people of savages—a horde, a tribe, but never a nation; for there is amongst them none of the coherence which binds a nation to unity. *But an instructed people may be worse.* Merely to stimulate their intellects, to give them a smattering of knowledge and of science (and you cannot give the mass more than a smattering), without giving them any deeper and more real training, is to spoil every one of them for their proper worldly duties; it is to make them vain, idle, discontented, cunning, and low-hearted;

and the spread of this distemper will just as soon make itself felt in the body politic, as the spread of evil humours in the body physical. Idleness and dissatisfaction among the multitude; low trickery and cunning among the higher classes, and a mean cowardice, alternating with a boorish incivility, amongst all classes,—these are the inevitable features of a people highly taught, but religiously uneducated: and these are the causes as well as the tokens of a nation's fall: these are the instruments, just as much as they are the signs of vengeance!"

It is evident, Dearly Beloved, that, cost what it may, we must give our Catholic people, not a secularist, but a Christian and Catholic education. Supposing we were thrown wholly on our own resources, how should we fare? Has not the Church her teaching Brothers and teaching Sisters? Is not thorough Catholic education both cheaper and better than any that Government can provide? We are speaking, it is understood, of Catholic education carefully and zealously conducted. Catholic education may be dear and bad, but it need not be so; it is not so where the Catholic body is thoroughly in earnest. Take the example of a Catholic country. Take France.

In France the people's education is conducted by Government and by Religious Orders — by teaching Brothers and teaching Sisters, such as are assisting us in New South Wales. Which costs most, education given by the State or by Religious Orders?

At Paris the average cost of a State Schoolmaster is 2373 francs, of a Brother, 1000; of a State Schoolmistress, 2167 francs, of a Sister, 850. The average cost of a boy at a State School is 40 francs 90 centimes, of a boy at a Brothers' School 18·00; of a girl at a State School 41·50; of a girl at a Sisters' School 16·00. In fact, no class of teacher can compete with the Religious Orders in point of cheapness. At Basançon, for example, the education of a boy at a Jewish School costs 56 francs 65 centimes; at a Protestant School, 34·1; at a Secular School, 40·35, whilst at a Brothers' School it is only 15·46. A girl at a Jewish School costs 28·00; at a Protestant School,

21·31 ; at a Secular School, 23·37 ; at a Sisters' School the cost is only 5·61. Now take Secularist and Religious Education in various French towns. At Toulouse the cost at a Brothers' School is 11·10 ; at a Secularist School, 75·00 ; at Havre, Brothers' School, 16·17 ; Secular School, 61·64 ; at Lunel, Brothers' School, 14·50 ; Secular School, 60·00 ; at Nérac, Brothers' School, 15·00 ; Secular School, 90·00 ; at Phylauren Brothers' School, 10·00 ; Secular School, 100·00 ; at St. Amour, Brothers' School, 17·21 ; Secular School, 135·23.

There can be no doubt then that the Religious Orders can educate much more cheaply than any other class of teachers ; but is the education given by them up to mark ? Let us compare it with that given by the Secular Schools in France. "Repeated success of an almost uniform kind," says Abbé Martin, "and that for a period of thirty years, have triumphantly established the superiority of congregationist teaching, as it is given by the Christian Brothers, by the Sisters of St. Vincent of Paul, and by other Catholic religious orders. In Paris, the pupils of the Congregationist Schools have competed with those of Secular Schools, and the former have obtained exhibitions to Municipal Schools, and even in the Lycée. . . . In 1878, out of 339 pupils who were accepted, 242 belonged to the Christian Brothers', and 97 to the Secular Schools, of which number only 17 were among the first hundred. Between 1848 and 1877, out of 1,445 exhibitions which were thrown open to competition, 1,148 were obtained by pupils from the schools of the Christian Brothers, 297 by pupils from the Secular Schools. In the first case, 79·44 per cent. ; and in the latter, 20·56. . . . What we have said of Congregationist Boys' Schools applies equally to those for girls. The Congregationist Schools are superior in every competition, in the examinations and at the *Expositions*. At Paris, in 1867 and 1877, at Vienna in 1873, the schools of the Christian Brothers obtained the highest prizes and sustained the honours of education in France, while the Secular Schools scarcely obtained any

distinction. At the Exhibition of 1878, the schools of the Christian Brothers obtained thirteen medals—five of gold, five of silver, and three of bronze. Up to 1878, their pupils carried off nine prizes annually offered in Paris for competition in drawing, with the exception of one."

Wherever the Government has closed the Brothers' "communal" Schools public opinion has denounced the Government, and the pupils have been true to their instructors. Deprived of State-aid the Brothers continue their glorious work, and the boys still cling to them. At Marmande 50 boys out of 68 followed the Brothers; At Amiens 150 out of 200; at Troyes 190 out of 249; at Cavaillon, 150 out of 240; at Chartres, 135 out of 186; at St. Amour, 127 out of 130; at St. Quintin, 213 out of 222; at Lyon-Vaise, 229 out of 245; at La Guerche, 245 out of 250: which means to say that, rather than deprive their children of the Brothers' teaching and religious care, parents, and the people generally, give their complete moral and material support to those excellent schools whose only fault has been that they have been too successful.

Thus the Schools of the Religious Orders are unrivalled in their efficiency, their cheapness, and their moral teaching, and hence they have earned the love and confidence of the French people.

Parents know the advantage of bringing their children into direct contact with teachers who are living examples of highest sacrifice. "The career of a schoolmaster," said Mr. Portalis, "offers little scope to ambition. It is hard to consent to sacrifice the best years of one's life to prepare for a profession in which the only reward of labour is the labour itself . . . We shall never have real schoolmasters so long as we have not a society of men devoted to this interesting pursuit." "The members of the religious brotherhood," says an able writer describing the men that Mr. Portalis longed for, "are poor and unambitious; in their poverty and lack of ambition lies the secret of their strength. They are content

with humble fare, they ask no holiday for their toil, they are satisfied that their good deeds and their privations should be acknowledged in a future life. For this reason no secular institution can hope to outdo them in the sphere they have chosen. They will work cheerfully under conditions to which no salaried officer will submit; they will give without measure the labour which he guages by the payment he receives. This is why the Congregational Schools have had an overwhelming success in their competition with the Government establishments. Upwards of two thousand prizes have been awarded during the past thirty years to the primary schools of France. Of these, 1,547 have fallen to pupils of Congregational Schools, 494 to their rivals."

Dearly beloved, looking at our case from the darkest point of view, we have no reason to despair or be downhearted. The Church's exuberant life will furnish us with instruments for forming our rising generation, far beyond what the State can offer us. Were we deprived of all assistance to-morrow, we might suffer for the moment; but it would not be for long. There is an elasticity in the Catholic body that knows how to respond to a great call in a cause of vital religious interest. The faith that has willingly spent so much blood—that has witnessed with life itself to Gospel truth will spring to the front with the old generosity, and spend itself in the support of such religious teachers as will serve the great cause of the Catholic Church, and the true interests of the Colony. We never expected to obtain fair-play all at once, or payment by results, without much explanation and considerable controversy. Such changes as these take time. Public opinion is of slow growth. We may, and possibly shall, be worse off before we are better off When we have lost everything, then our day will begin. Then we shall make ourselves heard. Fellow-colonists will begin to realize by that time the results of secularist education. Our Teaching Orders will hold out an attraction which even non-Catholics will find it difficult to resist, on account

of their genuine love of their children's happiness; and the Church will possess an instrument of power in this country of which our opponents little dream—of power extending itself on all sides in proportion as indifferentism and infidelity terrify serious Christian parents, and in proportion as the glaring contrast between the formation of children's characters in Religious and in Public Schools presses itself home upon their consciences. Meanwhile the Catholic body will not sleep. They will exert their legitimate influence in the direction of fair play. Thousands will join them who love order, decency, morality, religion. A reaction will take place in public feeling. And, finally, Catholics will get all they ask and all they want, namely, an equal share of the common fund for secular results as tested by Government Inspectors whilst they at the same time are allowed to bring up their children thorough Catholics in thorough Catholic schools. They do not ask and will not ask for more than others have; they will never, until they lose their self-respect, be content with less in such a vital matter as that of the education of their children.

"Now to Him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us, to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen." [1]

Given at Sydney, and appointed to be read in all Churches and Chapels of the Archdiocese of Sydney, on Sunday, September 28, 1879.

† ROGER BEDE,

ARCHBISHOP OF SYDNEY AND METROPOLITAN.

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1 Ephes. chap. iii., 20.

APPENDIX.

TABLE 1—1860.

Showing, 1st, the entire population; 2nd, the entire native white population; 3rd, the entire number of illiterate native white adults; 4th, the entire number of native white criminals; 5th, paupers; 6th, the entire number of deaths by suicide; 7th, deaths by syphilis in 1860 in the New England States, compared with the illiteracy, crime, pauperism, suicides, &c., among the corresponding classes in the six States of Maryland, Virginia, Delaware, Georgia, North Carolina and South Carolina. For the sources from which these figures are drawn see Eighth U. S. Census Reports for 1860, Mortality and Miscellaneous Statistics, to-wit: for total population see Page XX; for native white population, Page LXII; for native illiterates, Page 508; for native criminals and paupers, see Page 512; for deaths by suicides and from syphilis, Pages 6 to 42.

RESULTS OF THE PUBLIC SCHOOL SYSTEM IN 200 YEARS.

STATES.	Population total	Population native white	Native over 21 y'rs of age who can neither read nor write	Proportion of native illiterate, being	Native criminals in prison June 1st	Proportion of criminals, being	Native paupers receiving State aid, June 1st, 1860	Proportion of Paupers, being	Suicides	Proportion of suicides, being	Death from syphilis	Proportion being
Maine	628,279	590,826	2,386	1 to 247	197	1 to 2,999	4,147	1 to 142	33	1 to 19,038	4	1 to 157,069
New Hampshire	326,073	305,135	1,093	,, 279	138	,, 2,211	2,072	,, 147	31	,, 10,518	1	,, 326,073
Vermont	315,098	282,355	933	,, 302	80	,, 3,259	1,510	,, 186	20	,, 15,749	.....	.....
Massachusetts	1,231,066	970,952	2,004	,, 484	1,495	,, 649	5,206	,, 186	110	,, 11,191	26	,, 47,348
Connecticut	460,147	379,451	925	,, 410	449	,, 845	1,548	,, 245	28	,, 16,433	2	,, 230,023
Rhode Island	174,620	137,226	1,202	,, 114	100	,, 1,372	445	,, 308	14	,, 12,472	4	,, 43,655
Aggregate	3,135,283	2,665,945	8,543	312	2,459	1,084	14,928	178	236	13,285	37	84,737

RESULTS OF THE PRIVATE SCHOOL SYSTEM OF EDUCATION IN 200 YEARS.

Maryland	687,049	522,324	33,780	1 to 15	99	1 to 5,276	621	1 to 841	14	1 to 49,074	1	1 to 687,049
Virginia	1,596,318	1,070,395	83,300	,, 12	163	,, 6,566	4,320	,, 247	30	,, 53,210	9	,, 177,368
Delaware	112,216	101,253	11,503	,, 8	19	,, 5,329	331	,, 305	2	,, 56,108	.....	.....
Georgia	1,057,286	538,417	43,550	,, 12	77	,, 6,992	1,106	,, 486	22	,, 48,058	10	,, 105,728
North Carolina	992,622	658,264	74,877	,, 8	62	,, 10,617	1,422	,, 462	15	,, 66,174	7	,, 141,803
South Carolina	703,708	291,316	15,792	,, 18	57	,, 5,110	1,404	,, 207	8	,, 87,963	13	,, 54,131
Aggregate	5,149,199	3,181,969	262,802	12	477	6,670	9,204	345	91	56,584	40	128,729

TABLE 2—1870.

Showing the number of native-born white criminals, paupers, and insane persons in the six New England States, compared with the number of native-born white criminals, paupers, and insane persons in the six neighbouring States of Maryland, Virginia—West Virginia included—Delaware, Georgia, North Caro'ina, and South Carolina. Virginia and West Virginia are counted as one State, in order to include the same territory embraced in table No. 1. This table—No 2—it will be remarked, shows the comparative amount of crime, pauperism and insanity in the several States enumerated, in 1870, after the latter six States had been desolated by a four-years war; after the foundations of their entire social and political fabric had been uprooted, 4,000,000 of negro slaves emancipated, and the reins of most of their State, County, and Municipal Governments had fallen in the hands of bad negroes or worse whites; and last, but not least, after the New England system of Public School education had taken root in their soil and had begun to produce its natural fruits

For the figures from which these tables are compiled see "Compendium of the Ninth Census of the United States, to wit: For entire native population, p. 382; for native white population, p. 383; for native white criminals and paupers, p. 531, and for the insane, born and living in each State, p. 631."

STATES.	Population entire native	Population native white	Native white prisoners June 1st.	Proportion of native white prisoners being	Native white paupers receiving State aid June 1, 1870	Proportion of native white paupers being	Insane, born and living in the State	Proportion of insane being
Maine	578,034	576,097	255	1 to 2,259	3,149	1 to 182	678	1 to 852
New Hampshire	288,689	288,117	199	,, 1,447	1,739	,, 165	401	,, 719
Vermont	283,396	282,492	143	,, 1,975	1,231	,, 229	357	,, 793
Massachusetts	1,104,032	1,090,843	1,152	,, 946	5,323	,, 204	1,446	,, 756
Connecticut	423,815	414,015	215	,, 1,925	1,123	,, 368	478	,, 886
Rhode Island	161,957	156,927	113	,, 1,387	407	,, 385	189	,, 856
Aggregate	2,839,923	2,808,491	2,077	1,352	12,972	216	3,549	800
Maryland	697,482	522,238	304	1 to 1,717	781	1 to 668	497	1 to 1,403
Virginia	1,211,409	698,388	331	,, 2,109	1,942	,, 358	1,082	,, 1,119
Delaware	115,879	93,101	13	,, 7,161	223	,, 417	47	,, 2,465
Georgia	1,172,982	628,173	126	,, 4,935	1,270	,, 496	508	,, 2,309
North Carolina	1,068,332	675,490	132	,, 5,117	1,119	,, 603	760	,, 1,405
South Carolina	697,532	281,894	130	,, 2,168	888	,, 328	308	,, 2,264
West Virginia	424,923	406,951	138	,, 2,948	830	,, 485	.....	,, ...
Aggregate	5,388,539	3,306,235	1,174	2,816	7,062	468	3,202	1,682

TABLE 3.

Compiled from United States Census of 1860. See pages referred to in Table 1.

STATES.	Population total.	Population native white	Natives over 21 years who can neither read nor write.....	Proportion being one to every....	Native criminals in prison, June 1st.....	Proportion being one to every ...	Native paupers supported by the State June 1st, 1860.....	Proportion being one to every..	Total suicides...	Proportion being one to every...	Deaths from syphilis	Proportion being one to every ...
Alabama	964,201	516,769	37,302	13	183	2,823	431	1,199	21	45,914	14	68,871
Arkansas	435,450	320,594	23,587	13	61	5,255	175	1,831	3	145,150	1	435,450
California	379,994	233,466	11,509	20	336	694	105	2,223	38	9,999	24	15,833
Connecticut	460,147	379,451	925	410	449	845	1,548	245	28	16,433	2	230,023
Delaware	112,216	101,253	11,503	8	49	5,329	331	305	2	56,108	.....	.....
Florida	140,424	76,370	5,150	14	13	4,259	105	717	4	35,106	.....	.....
Georgia	1,057,286	538,417	43,550	12	77	6,992	1,106	486	22	48,058	10	105,728
Illinois	1,711,951	1,387,308	39,748	34	313	4,432	707	1,962	44	38,907	5	342,390
Indiana	1,350,428	1,232,244	55,903	22	129	9,552	1,120	1,100	25	54,017	4	337,607
Iowa	674,913	568,832	12,903	44	61	9,325	322	1,766	18	37,495	2	337,456
Kansas	107,206	94,513	2,095	35	22	4,296	7	13,501	5	21,441	.....	.....
Kentucky	1,155,684	870,402	65,749	13	147	5,921	749	1,162	32	36,115	13	88,898
Louisiana	708,002	293,247	15,679	18	359	816	146	2,008	20	35,400	18	39,333
Maine	628,279	590,826	2,386	247	197	2,999	4,147	142	33	19,038	4	157,069
Maryland	687,049	522,324	33,780	15	99	5,276	621	841	14	49,074	1	687,049
Massachusetts	1,231,066	970,952	2,004	484	1,495	649	5,206	186	110	11,191	26	47,348
Michigan	749,113	600,021	8,170	73	505	1,188	679	883	36	20,808	3	246,371
Mississippi	791,305	346,116	15,136	22	85	9,889	270	1,281	20	39,565	9	87,922
Missouri	1,182,012	906,540	51,173	17	166	5,461	513	1,767	29	40,759	1	1,182,012
Minnesota	172,023	113,245	1,055	107	16	7,080	39	2,905	4	43,005	.....	.....
Nebraska	28,841	22,475	357	62	.....	.....	.....	.....	.....	.....	.....	.....
New Hampshire	326,073	305,135	1,093	279	138	2,211	2,072	147	31	10,518	1	326,073
New Jersey	672,035	548,227	12,937	42	124	4,429	1,308	419	24	28,001	1	672,035
New York	3,880,735	2,882,095	26,163	110	2,861	1,007	7,666	375	131	29,623	28	138,597
North Carolina	992,622	658,264	74,877	8	62	10,617	1,422	462	15	66,174	7	141,803
Ohio	2,339,511	2,011,257	48,015	41	265	7,589	5,700	352	46	50,858	8	292,438
Oregon	52,465	47,343	1,200	30	6	7,890	15	3,156	1	52,465	.....	.....
Pennsylvania	2,906,215	2,475,710	44,930	55	756	3,274	4,495	550	84	34,597	11	264,201
Rhode Island	174,620	137,226	1,202	114	100	1,372	415	308	14	12,472	4	43,655
South Carolina	703,708	291,318	15,792	18	57	5,110	1,404	207	8	87,963	13	54,131
Tennessee	1,109,801	812,856	69,262	11	433	1,877	776	1,047	30	36,960	9	123,311
Texas	604,215	378,227	11,832	31	65	5,818	108	3,502	29	20,835	2	302,107
Vermont	315,018	282,355	933	302	80	3,529	1,510	186	20	15,749	.....	.....
Virginia	1,596,318	1,070,305	83,300	12	163	6,566	4,320	247	30	53,210	9	177,368
Wisconsin	775,881	498,954	2,663	187	172	2,900	815	612	18	43,104	.....	.....

TABLE 4—1870.

Compiled from the United States Census Reports of 1870—same pages as referred to in Table No. 2.

STATES.	Entire native population.	Native white population.	Nat. w'ite prisoners June 1, 1870.	Relative prop'n of native white prisoners in each State being	Nat. white paup. sup. pub. expse J'e 1, 1870	Relative propo'n of native white paupers in each State being	Ins'e born and living in the State.	Relative prop'n of insane born and living in each State being
Alabama	987,030	511,718	149	1 to every 3,434	354	1 to every 1,445	313	1 to every 3,153
Arkansas	479,445	357,230	137	1 ,, 2,607	288	1 ,, 1,240	41	1 ,, 11,693
California	350,416	339,199	662	1 ,, 512	351	1 ,, 966	25	1 ,, 14,016
Connecticut	423,815	414,015	215	1 ,, 1,925	1,123	1 ,, 368	478	1 ,, 886
Delaware	115,879	93,101	13	1 ,, 7,161	223	1 ,, 417	47	1 ,, 2,465
Florida	182,781	91,395	20	1 ,, 4,569	80	1 ,, 1,142	10	1 ,, 18,287
Georgia	1,172,982	628,173	126	1 ,, 4,985	1,270	1 ,, 496	508	1 ,, 2,309
Illinois	2,024,693	1,996,114	1,229	1 ,, 1,624	1,213	1 ,, 1,645	324	1 ,, 6,249
Indiana	1,539,163	1,514,410	691	1 ,, 2,191	2,583	1 ,, 586	604	1 ,, 2,548
Iowa	989,328	983,543	273	1 ,, 3,602	486	1 ,, 2,023	44	1 ,, 22,484
Kansas	316,007	298,041	202	1 ,, 1,473	105	1 ,, 2,848	3	1 ,, 105,335
Kentucky	1,257,613	1,035,346	525	1 ,, 1,972	963	1 ,, 1,075	864	1 ,, 1,455
Louisiana	665,088	301,450	460	1 ,, 655	279	1 ,, 1,080	198	1 ,, 3,358
Maine	578,034	576,097	255	1 ,, 2,259	3,149	1 ,, 182	678	1 ,, 852
Maryland	697,482	522,238	304	1 ,, 1,717	781	1 ,, 668	497	1 ,, 1,403
Massachusetts	1,104,032	1,090,843	1,152	1 ,, 946	5,323	1 ,, 204	1,446	1 ,, 756
Michigan	916,049	900,630	617	1 ,, 1,459	768	1 ,, 1,172	140	1 ,, 6,543
Mississippi	816,731	371,915	128	1 ,, 2,905	413	2 ,, 900	118	1 ,, 6,921
Missouri	1,499,028	1,380,972	893	1 ,, 1,546	1,090	1 ,, 1,266	342	1 ,, 4,383
Minnesota	279,009	277,579	65	1 ,, 4,270	120	1 ,, 2,313	11	1 ,, 25,364
Nebraska	92,245	91,376	35	1 ,, 2,610	54	1 ,, 1,692	.....	.....
Nevada	23,690	23,332	37	1 ,, 630	27	1 ,, 864	.....	.....
New Hampshire	288,689	288,117	199	1 ,, 1,447	1,739	1 ,, 165	401	1 ,, 719
New Jersey	717,153	686,589	483	1 ,, 1,421	1,368	1 ,, 501	506	1 ,, 1,417
New York	3,244,406	3,193,160	2,323	1 ,, 1,374	5,289	1 ,, 584	2,612	1 ,, 1,242
North Carolina	1,068,332	675,490	132	1 ,, 5,117	1,119	1 ,, 603	760	1 ,, 1,405
Ohio	2,292,767	2,229,782	892	1 ,, 2,499	2,659	1 ,, 838	1,638	1 ,, 1,399
Oregon	79,323	78,711	55	1 ,, 1,431	62	1 ,, 1,269	4	1 ,, 19,830
Pennsylvania	2,976,642	2,911,750	2,088	1 ,, 1,394	4,354	1 ,, 668	2,451	1 ,, 1,214
Rhode Island	161,957	156,927	113	1 ,, 1,387	407	1 ,, 385	189	1 ,, 856
South Carolina	697,532	281,894	130	1 ,, 2,168	888	1 ,, 328	308	1 ,, 2,264
Tennessee	1,239,204	916,930	342	1 ,, 2,681	966	1 ,, 949	689	1 ,, 1,797
Texas	756,168	503,216	237	1 ,, 2,123	73	1 ,, 6,893	53	1 ,, 14,267
Vermont	283,396	282,492	143	1 ,, 1,975	1,231	1 ,, 229	357	1 ,, 793
Virginia	1,211,409	698,388	331	1 ,, 2,109	1,942	1 ,, 358	1,082	1 ,, 1,119
West Virginia	424,923	406,951	138	1 ,, 2,948	830	1 ,, 485	.....	.....
Wisconsin	690,171	686,903	192	1 ,, 3,577	374	1 ,, 1,836	46	1 ,, 15,003

CATHOLIC EDUCATION, No. V.

A

PASTORAL LETTER

TO THE

CLERGY AND LAITY

OF THE

ARCHDIOCESE OF SYDNEY.

BY

ROGER BEDE,

ARCHBISHOP OF SYDNEY AND METROPOLITAN.

SYDNEY.

1879.

SYDNEY:
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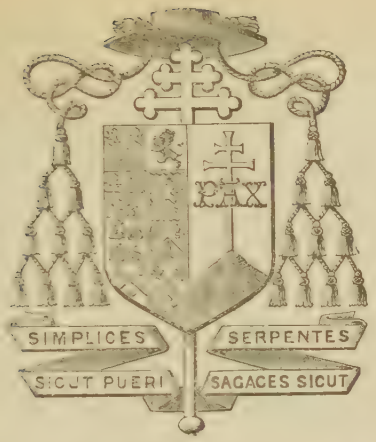

ROGER BEDE, by the Grace of God and the Favour of the Apostolic See, Archbishop of Sydney and Metropolitan, to the Clergy, Secular and Regular, and the Faithful of the said Archdiocese,

Health and Benediction in the Lord.

Reverend and Dear Brethren, and

Dear Children in Jesus Christ,

We have seen how secularist education acts as a solvent of Christianity in its feebler and in its strongest form—in Protestant America and in Catholic Italy; and that, were it allowed to become universal, christian civilization would gradually be swept away. To resist the argument of the rack, the gibbet, and the thumb-screw, requires heroic fortitude and supernatural nerve; and Christianity has resisted it and overcome it, and has triumphed in the issue. Now the Church has to meet the same foe in another guise. Many of her children will be lost in the contest; but she will still remain. Apart from the promise of our Lord, it is morally impossible for secularist education to take possession of the world. Error

is ever ephemeral, and always local. Diseases, moral as well as physical, run their course. They startle or terrify, as the case may be, for a time; but the most deadly and wide-spread plague burns itself out at last; and man survives and lives on as if nothing extraordinary had happened. So will it be with the Catholic Church.

But though the Church is safe, souls are in peril. Our main anxiety is for them. They have to be saved one by one; and our duty is to our own day and to our own people. Our duty, dearly beloved, is to you. It is for us to expound to you, and impress upon you the teaching of the Church; it is your part to be docile as children to their spiritual mother.

Not only as Christians, but as citizens, we are profoundly interested in the education question. We believe in national education. We do not believe in education which is sectional. All should be treated equally, or there will be no peace. To pamper some children and to starve or ill-treat others, is to create grief and bitterness in the household, and there will be no rest till things are changed. Let us take, as examples of what we mean, the three great systems of education, respectively, as they are at present, in America, in Victoria, and in New South Wales. By touching on some of their radical defects, we shall gradually make our meaning clear. In the first place take America. Here, at once, a glaring wrong presents itself.

Touching on the injustice done to Catholics by a school system, of which they cannot in conscience take advantage, Judge Taft, of Ohio, says: "This is too large a circumstance to be covered by the Latin phrase '*De minimis non curat lex.*' These Catholics (paying their portion of the taxes) are constrained, every year, on conscientious grounds, to yield to others their right to one-third of the school money, a sum averaging, at the present time, about 200,000 dollars every year. That is to say, these people are *punished* every year, for believing as they do, to the extent of 200,000 dollars; and to that extent those of us who send our children to these excellent common schools,

become beneficiaries of the Catholic money. What a shame for Protestants to have their children educated by money robbed from Catholics! Mercantile life is supposed to cultivate, in some, a relish for hard bargains. But if it were a business matter, and not a matter of religious concern, could business men be found willing to exact such a pecuniary advantage as this? I think it would shock the secular conscience!"

Take, now, an illustration of the truth of the Judge's remark. The Public School Tax in Cincinnati in 1872, amounted to 810,000 dollars. Of this sum the Catholics contributed 230,000 dollars. And what did they pay this for?—for the education of other people's children in schools which, in conscience, they could not use; and, whilst paying at the rate of 230,000 dollars a year for educating other people'schildren, they had also to pay for the education of their own. The Cathedral Parish of Cincinnati, for example, has to find 3,500 dollars a year to meet the current expenses of its own parochial schools; and at the same time it has to support public schools of which it cannot take advantage. In 1868, the Catholics of New York, besides paying for the schooling of other people's children, subscribed 132,000 dollars for the support of their own schools: having contributed a million and a quarter of dollars for buildings and for sites. The fact is, Catholics have found out to their cost, that public schools do their children harm.

"We can say," says Müller, "that so far as our Catholic children are concerned, the workings of our Public School system have proved, and do prove, highly detrimental to their faith and morals. So strongly has the conviction of this being impressed upon the minds both of the pastors and parents, that most strenuous efforts, and even enormous sacrifices have been made, and continue to be made, in order to establish and support Catholic parochial schools. In many cities of the Union there is, at the present moment, in daily attendance at these schools, an average number of between eighteen and twenty thousand children. The annual expense for

the maintenance of these schools does not fall far short of one hundred thousand dollars; while the amount expended for the purchase of lots, and the erection of proper school buildings, considerably exceeds a million."

This American system may last for a time, but it cannot last for ever. It is not national, nor is it just; and the time will come when the nation will reject it.

Now take Victoria, with its system of thorough secularist education. Two vital energies will never suffer this system to remain in peace. Underneath, as it were, the Catholic Church and the Church of England are ever at work, agitating and threatening, and expressing a deep and burning sense of religious wrong. Dr. Moorhouse, the Anglican bishop, has depicted both the Catholic and the Protestant feeling accurately and strongly. Regarding Catholics he says, "They urge—'We are a fourth of your community; you take from us by force of law a fourth part of the education grant for the year, and then with that money which you have taken from us you build and maintain schools to which we cannot send our children without fears for their salvation. If you will not listen to us we will give you no rest. We will move Heaven and earth to get rid of so crying an injustice. We will help any party, and take advantage of any political trouble which can be made instrumental to our purpose, till we have compelled you to treat us as Christian freemen, and not as political slaves.' That is the relation of the Roman Catholic to this law, as felt and stated by himself."

The Anglican Church is no less restless than the Catholic. The Victorian Public Schools reject the Bible, which is the Protestant guide to heaven, as well as the authority of the Catholic Church. Both churches are struck in a vital part, and both equally recoil from such cruelty and injustice. Dr. Moorhouse admirably expresses the Protestant position when he says :—

"What church authority is to the Roman Catholic the Bible is to us. It is the text-book of our morality, it is the basis of our teaching, it is the charter of our

dearest hopes. So long, then, as you banish the Bible from your schools, we believe that you are failing in your duty; that you are not fulfilling the condition on which your right of interference is based; that you are not raising up virtuous citizens, but that, on the contrary, by withdrawing all the higher motives from the minds of our children, you are most surely, however unintentionally, preparing for us a future of vice, confusion, and disaster. Take away the Roman Catholics, and we Protestants represent more than nine-tenths of your remaining subjects, and we demand that you shall not take our money from us by act of Parliament to injure the character of our children. Give us the Bible in our schools, taught undenominationally by the schoolmaster, as it is at home, and in Holland, and I think we could cheerfully support the law."

Does any serious statesman imagine that this system which strikes at and even menaces the existence of two such powerful bodies as the Church of England and the Catholic Church, and which has many enemies besides, will abide, and win its way in general estimation? Its doom is sealed. It is constructed on a radically wrong principle; it cuts across the religious grain of large conscientious sections of the people, and eventually they will prove the stronger, and they will obtain their obvious rights.

Turn to New South Wales. Take our School system. How do the two Churches look upon it? Does it thwart them in their legitimate aspirations, or do them even-handed justice?

The sense of the Synod of the Church of England is contained in the following words, which form the first part of its first resolution, thirty clergymen being in favour of it, and only seven against it. It runs thus—"This Synod expresses its satisfaction with the utterance of the President on the subject of primary education in Church schools, and trusts that the members of the Church will support him in giving practical effect thereto."

Now what was the utterance of the President? His Lordship expressed his mind with great distinctness by drawing a comparison between Public Schools and Church of England Schools. He said: "I have always regarded, and do still regard, religious education in our Church of England schools as of the greatest value to the child and to the State. The defects of the Public School system may, to a certain extent, be met and supplied by such voluntary efforts as we are preparing to make in this diocese; but the absence of prayer, the exclusion of the Scriptures as a book to be read and explained by the teacher, and the entire separation of the religious from the secular instruction, are very grave omissions. In a well-conducted Church of England school the proceedings commence with a hymn and prayer, the Bible is the first book read, religious instruction is given by the teacher or the clergyman whose influence is on the side of order, reverence, and submission to authority. The relative duties are enforced upon the basis of the fear of God, and the love of Christ. There are many such schools in this diocese. There are many persons in this country who owe all their hopes of Heaven, as well as their well-being in life, to the principles inculcated by the clergy in Church of England Schools. Can it be a matter of wonder that we should be unwilling to exchange these seminaries of sound and religious knowledge for prayerless scriptureless secular schools? . . I shall never cease to oppose the abandonment of our own Church of England Schools, and shall always regard such an act as a misfortune where inevitable, and extremely mischievous at the present juncture. . . . . Education, to deserve the name, should be of the whole man—body, soul, and spirit. And as I believe that we of the Church of England in this colony are in a position to train up good citizens, intelligent Christians, and attached members of our own communion by means of our own schools, I feel bound by every tie of patriotism, Christianity, and Churchmanship, to maintain these

schools in existence and increased efficiency." Ponder now, upon the above solemn words. Draw out in your own intelligences the picture they represent of the two systems of education, and you will then understand how keen is the feeling of serious, order-loving men with regard to prayerless, scriptureless, secular schools, and how deeply they prize that education which deals with the whole man, and which alone is worthy of the name of education.

No stronger words have yet been uttered in support of Denominational education than these words of the President—words with which the Synod expressed its formal satisfaction—"I feel bound by every tie of patriotism, Christianity, and churchmanship, to maintain these schools in existence and increased efficiency."

If religion in this colony were confined to that professed by the Church of England, there would be little difficulty in providing Public Schools with all the requirements which would satisfy the leaders of that Church. But such is not the case. Catholics object to the Protestant Bible, whether mutilated or not. Secularists object to both prayer and religious instruction in Public Schools; Jews do not believe in Christ's Divinity, or in the inspiration of the New Testament; Unitarians deny the personality of the Holy Ghost; Rationalists the inspiration of both Testaments, and Nothingarians the existence of Almighty God. With such glaring fundamental contradictions, one section of the community cannot legislate for the other as to what religion should be taught in Public Schools. In fact, where there are many creeds, the attempt to find such a *modicum* of religion as will please all creeds, has always failed, and will always fail. "What we call 'the religious difficulty,'" says Fraser, "emerges where the population is divided between Catholics and Protestants, and where the children in the schools are mixed in a similar way. In such cases, as we have found almost everywhere else, religious instruction goes to the wall. The susceptibilities both of parents and of sects on this point are so keen, that, to

avoid offences, that branch of the teaching is abandoned altogether. Mixed schools, with religious instruction occupying a definite place in their programme, are phenomena hardly to be met with on the American continent. No compromise and no comprehension have yet been discovered sufficiently skilful to appease, or sufficiently tolerant to embrace the mutual jealousies of Christian communities. It was so in the United States; it was so, though less prominently, in Upper Canada; it is so, though in still smaller proportions, here. It looks almost like a law of human nature that it shall be so everywhere."

Lord Shaftesbury brought out the rationale of this very forcibly when he said "he would imagine a case which might easily occur. He would imagine three children sitting side by side, one a member of the Church of England, another a child of Socinian parents, the third a child born of Jewish parents. Let those three children read together in school, during the time of general instruction, some particular portion of the Bible, suppose the fifty-third chapter of Isaiah. Let those children be taken away immediately after, for the purpose of special instruction, each from his own minister. What would be the effect on the minds of those three children? The child of the Church of England would learn the great, necessary, and saving truth in which nine-tenths of the community agree The Socinian child would be taught that what the Church of England child believed was most gross error, and that the Person to whom the prophecy referred was, in fact, no better than a mere man. And the Jewish child would be taught to believe that the whole thing, from first to last, was an absolute imposition. It was impossible that these children could think any belief established or certain. The result would be universal scepticism, or a universal belief that there was nothing necessary—nothing certain."

Suppose, instead of these three children being "taken away" for special religious instruction, that they were conducted into three separate class-rooms under the same

roof and taught three opposite doctrines on a fundamental point of Christianity, would they not immediately after compare notes—and draw their own inevitable conclusions? Would not the evil referred to by Lord Shaftesbury be intensified, and would not the seeds of scepticism be sown?

But it may be said that this method of education if it weaken faith will do away with "bitterness" and "sectarian animosity." We believe this method will indefinitely increase such an evil. And our opinion is confirmed by a solemn and formal utterance of the clergy of the Anglican Church. In their "Memorandum," published by our leading newspaper, October 11, 1866, we find the following weighty declaration upon this most important subject. "It is alleged," they say, "that the Bill recognises the necessity of religious instruction, and secures ample scope for it. But while we accept the admission of the necessity of religious instruction, we are firmly persuaded that the proposed arrangement for its being imparted will be found impracticable; and if attempted will prove far more productive of sectarian jealousy and animosity than the system under which our schools are at present conducted."

William M. Cowper	Percy J. Smith
William Stack	E. M. Saliniere
Edward Rogers	W. J. Gunther
A. H. Stephen	G. H. Moreton
H. S. King	Thomas O'Reilly
Thomas Hayden	G. Vidal
Thomas Smith	

There is no doubt that in proportion as indifferentism and infidelity increase in that very same proportion christian charity will deminish; for none are so bitter or so tyrannical as men who are free from those restraints on anger and ill-will which are the absolute creation of the christian dispensation. Indeed, those thirteen Anglican Clergymen, in their Memorandum, give expression to their profound objection to the present system in the

following words. "We desire," they say, "to have a sufficient guarantee that the character and principles of the teachers in our schools are such as we can approve and have confidence in, that the schools in which the children of our people are taught should have the benefit of our influence, our aid, and our supervision." "We are at a loss," they say, with admirable boldness, "to imagine on what principle it is assumed that the State has a mission to educate the children of the people in reading, writing, and arithmetic, and the like, and there to stop short—refusing to aid in imparting to the youthful mind those principles of Christianity which are the foundation of public morality and conduce most of all to peace, righteousness, good order, and good government"

But apart from this, to attempt the impracticable in "prayerless, scriptureless, secular schools," with the conviction that such an attempt will issue in far more sectarian jealousy and animosity than ever, is more than discouraging, it is absolutely disheartening. Such a position, as is implied by this, is as unbearable as it is untenable; and we may say broadly, without much fear of contradiction, that, as a body, the Church of England, in New South Wales, is ill at ease, and must be so, under the present condition of affairs. The Catholic Church has spoken out too clearly and emphatically to be misunderstood. Thus the two Churches would hail a change for the better with delight. Added to these we have that vigorous party which advocates secular, compulsory, and free education, as opposed to the present system. Surely at least 75 per cent. of the the nation is dissatisfied with things as they are?

Now, how can that be called a National System of Education which goes against the grain of the majority of the nation? It is rather a Sectional System which the nation has adopted for the time. What is not based upon evenhanded justice is based upon unrest. What is not in equilibrium will not maintain its abnormal position long. Statesmen who build their reputation upon a scheme which is not perfectly equitable all round, especially in matters

touching on such a vital question as religion, are building their reputation upon the sand. Justice alone endures, and, like water, will find the level of perfect equity and equality. There are two powerful Churches in the land; you cannot ignore them and legislate as if they did not exist. You have a strong party in favour of Public Schools as they are, let that party have such Schools; you have others who wish for absolute secularism, let their conscience be respected. Why not exchange our present narrow and Sectional System for a National one, and take into account, and not ignore, the great powers that you are bound to deal with, and treat all equally and alike? A National System is that which fits in with the main characteristics of the nation; it does not consist in beating all differences flat with the ground, but in respecting essential differences, and in legislating for them. Where the Catholic and the Protestant, the Jew and the Secularist, feel that they can educate their children under the full influence of their respective creeds; where they feel that no one amongst them is more favoured in any respect than the other; where each receives equal help, after paying equal taxes, and all the children are grounded at school in the teachings of their fathers; where the main masses of the community are hence at peace regarding the Education Question—there is to be found, without dispute, a National System of education. In America, in Victoria, and in New South Wales, the system is Sectional, not National. There is no equality. One portion of the nation is keeping the other down. Here the system is Sectional in the extreme. It is the very reverse of National. Nor can it remain as it is. Time must change it. Justice will find her place. Then the secularist and the non-conformist will have no reason to complain, unless they wish to force their yoke on the necks of others. The Catholic will not be jealous of the Anglican, nor the Jew of either—all will feel that, whilst they are bringing up their children in schools filled with the spirit of their especial creed, they are, at the same time, equally assisted by the State for secular instruction, as

tested by Government Inspectors. Thus, both science and religion will prosper. A slur will be cast on neither. One man will not unweave what another man has weaved under the same roof; and children will grow up with some respect for a religion and morality, which they found, from their early infancy, so tenderly guarded. Our present "Public Schools" would thus no longer be, as they are now, practically, the schools of a section of the community, paid for by the nation: they would take their place in the ranks with others, and be treated exactly as the rest. This would not be returning to Denominationalism, but it would be equalizing it. To all intents and purposes Public Schools are strictly Denominational Schools. Certain sections believe in them, and use them: the rest do not believe in them, and will not use them, if they can help it, though they have to pay for them. To call a school "public" does not make it a public school. A thing can be called by any name. A public school is that to which the nation can, in good conscience, send its children, irrespective of creed. With our Public Schools this is not the case. Therefore, they are not public schools, but private schools, or schools of a section, paid for by the public. Let the public pay, not for the schools of one section, but for the schools of all sections, according to secular results. Then education would be National, and each section of which the nation is composed would receive, in matters of education and religion, exactly the same treatment as the other. Thus the various powers in the body politic would add strength to the whole. In place of a principle of wrench and dislocation, as we have at present, we should rejoice in a principle of unity and in a bond of brotherhood, which would render the nation strong and happy, because contented; and the ceaseless cry for justice and equality would give way to mutual congratulations. We could not imagine any fame more to be envied than that of legislators who, seeing the present condition of affairs, should apply their experience and their genius to remedy it; and who, aiming at even-handed justice, should deal it out with a

strong and loving hand equally to all the people of the land. Such men would leave lasting names, for their names would be inextricably interwoven with that of justice, which is imperishable.

True, the nation, by its representatives, has, for the moment, adopted the present system; but a system is not necessarily National because the nation has adopted it; otherwise, even the most sectarian system, provided one nation had adopted it, would be equally national with one eminently the reverse, which had been adopted by another nation. No! National means embracing fairly and equitably all the units of which the nation is composed, and punishing none, making "political slaves" of none, on account of their conscientious religious principles.

Things may be worse before they are better: but the day will come when justice and fair play will triumph in this land: when great bodies of Christians, who now seem half asleep, will bestir themselves; and when the nation will reject this wretched Sectionalism, and give happiness and peace to every honest man, by adopting in its place a genuine system of National Education.

Meanwhile, "If it be possible, as much as is in you, have peace with all men. Not revenging yourselves; but give place unto wrath, for it is written: Revenge to me; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst give him to drink. For, doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good." [1]

Given at Sydney, and appointed to be read in all Churches and Chapels of the Archdiocese of Sydney, on Sunday, October 12, 1879.

† ROGER BEDE,

ARCHBISHOP OF SYDNEY AND METROPOLITAN.

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[1] Romans, chap. xii., 18, 19, 20, 21.

Sydney, August 16, 1879.

[Address on occasion of the Annual Commemoration at St. John's College within the University.]

Mr. Rector and Gentlemen—It has so far been my practice, a practice, I hope, not altogether disapproved of to say some few words at these annual reunions, bearing upon academical subjects, or on the higher education of Catholic youth. One of the principal objects aimed at in a University curriculum is, evidently, to enlarge the mind, and to free it as much as possible from ignorance and superstition. A merely professional or technical training tends rather towards narrowness than to breath or versatility of mind; while ignorance and superstition are best set to flight by broad surveys of large subjects in many fields of knowledge. Now I, somehow, feel drawn this morning to throw a small gleam of light upon one piece of superstition, which if we may believe the public prints, appears still to hold its own in not a few kind and friendly minds. The fact is, we are apt to be so highly satisfied with the age in which we live that we are tempted to depreciate the ages that went before it. We are occasionally reminded of "those dark ages," when ignorance and superstition went hand in hand, and when narrowness and cruelty were the constant associates of arrogance and vice. From being often repeated, an error, after a time, is taken by the world at large for truth. It is by means of Universities that these errors—these pieces of real ignorance and superstition—are broken up and dissipated. We, doubtless, surpass the middle ages in many things, in steam, electricity, natural sciences, in discoveries affecting the material world, and which minister to the arts of life. This is self-evident. But the main end of existence, after

all, is not to enjoy oneself exclusively in creature comforts. And though the middle ages were not so well furnished with material enjoyments, in many ways, as we are, still they can be scarcely looked upon as wholly "dark." I think I can show this without much difficulty. Let me explain myself. Allow me to read you simply one page out of a mediæval book, just as I might show you the frontispiece of an illuminated Missal. This book of mine was not written with a pen, but with the pencil and the brush; not on paper, but on the four walls, and on the arched vaults of an Italian chapel. Let us imagine ourselves in Florence, in the "dark ages" when Popes ruled, and the Church was mistress of civilized society, and when saints walked the earth, or had done so not long since. I transport you to to the Church of Santa Maria Novella, alive with Dominican monks. I lead you to the chapter-room, the Spanish Chapel as it is called, where the monks pray and confess their faults. Here we are in the "dark ages" with a vengeance, with men who in these days with some are types of ignorance and superstition. But never mind the Dominicans present: just look before you. This chapter-room, you will see, is of a peculiar shape, I have measured it; it is 32 feet as you look down it; and 57 feet across. Look at the arched vault. See that boss with the lamb carved on it; it seems an immense height up; those chamfered beams, which spring from those strong side pillars, seem to fly up, away into the air, till they rest together, and centre in that boss in the middle of the vault above. Well: you see at once that this vault is divided into four compartments by the supporting beams, and correspond to the four walls. Now the page of my mediæval book, which I want to read to you, consists of a painting on one of the sides of this Spanish Chapel. Look opposite you; see the vault above; there you perceive, represented by mediæval art, the Resurrection of our Lord. In all good middle-age art the miraculous fact is generally painted on the roof or vault, the consequences below, on the wall. Now the whole vault and all the walls of this room are painted with pictures; a

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disciple of Giotto, the shepherd painter, named Taddeo Gaddi, a great decorative artist, did most of these pictures. He painted the whole of the vault; but when he was beginning the south wall he invited Simon Memmi, a disciple of Giotto, too, and a native of Siena, and his friend, to help him. Memmi was a more powerful and skilful painter than Gaddi, as you may see by comparing their work; but never mind that now. I said the Resurrection is on the vault in front of you; at your back is the Ascension; on the right hand, Christ walking on the waters; and, on the left, a representation of the descent of the Holy Ghost. I have not time to explain the pictures on all the walls. I shall confine myself to this left-hand wall—to my one page of this beautiful mediæval book. Look again at the vault. There you see the Madonna and the disciples in the upper room; below them the Medes, Parthians and Elamites, are represented; and those three dogs are there to signify that the coming of the spirit brought gentleness even towards dumb animals. Now, for one moment, look at the centre of the wall. You see a representation by Simon Memmi of St. Thomas Aquinas, seated on a throne, holding a scroll in his hand, with three verses written on it. Those three verses, as you will presently see, illuminate the whole conception of the artist, and give an idea of what mediæval thought was. Now leave St. Thomas for a while, and carry your eye up to the bottom of the vault, just under the picture of the Descent of the Holy Ghost. You see a female figure with flames springing from her head and hands—that represents Charity; below are two other figures, the one with a cross in one hand, and a shield, protecting her from fiery darts in the other—that is Faith; the next one holds in her hand a bunch of lilies—that is Hope; below again, in a line, you see four other figures, the first is a woman standing on a black fish and holding it as with a bridle—she is Temperance; next, a woman with a book, Prudence; next, one with a crown and a baton, that is Justice; and, then there is Fortitude, with

a tower and sword. And what does all this mean? It means that it was an axiom in the "dark ages" that true science and intelligence were impossible without God's Spirit, and apart from the theological and cardinal virtues; that you could not have any true, deep education, apart from religion—a terrible superstition, now gradually disappearing! Please, for a moment, fix your eye on the figure of St. Thomas; you see a row of figures on each side of him. What are those on the left? Look at them from left to right. There is, first, Jeremias, then David, and St. Paul, and St. Mark and St. John. Look on the other side, to the right, from right to left: the first one is Solomon, next in order comes Isaias, Moses, St. Luke, and St. Matthew. So far so good. Now look below these: you see no less than fourteen figures, seven on each side of the Saint; indeed twice fourteen, excluding fourteen medallions. Look at the rays of light coming down from the prophets and evangelists on these figures! they quite illuminate them. What are they? They represent the knowledge of divine things, and of human things, each emblematic, and under each emblem the great leading master of the respective art or science, as acknowledged in those days. Then over each emblem is a medallion, which I have not time to notice. Now take them from left to right. Let me explain the first more fully, and then you will understand the character of the others. Well, there is Grammatice or "Literature" represented by a female figure with a rod in one hand pointing out the "narrow way" to three children, two boys and a girl, and in her other hand she holds a fruit, as a reward for them; the medallion above represents a figure looking into a fountain; below, the great Master of Grammar, Priscian, is depicted; next comes Rhetoric, below Cicero; then Logic, below Aristotle; music, below Tubal-Cain; Astronomy, Zoroaster; Geometry, Euclid; and Arithmetic, Pythagoras. Now look on the other side of St. Thomas: first figure is Justinian, and above him Civil Law is represented; then Pope Clement V., and above, Canon

Law; next to him comes Peter Lombard, the great Master of the Sentences, who summed up in his great work the whole theological science of Western Christendom in his day; above is Dogmatic Theology; then comes Denis the Areopagite, whose *De Divinis Nominibus* was a text-book, and a very hard one too, of high speculation concerning God, and above, Mystic Theology; then Boethius the great philosopher and lover of Aristotle, and above, Philosophy; next, St. John of Damascus, who did for the East what the Lombard did for the West, for he formed a sum of all previous knowledge of Divine things, and above is Oriental Theology; and lastly, there is the great pillar of the Western Church, St. Augustine, and above Polemical Theology. Each of these pictures is a study in itself, each medallion, each typical figure, each Master of each branch. Look below—there are Arius, Averroës, Sabellius, stricken with the darts of light shooting from the figures above; showing how heresy is transfixed by the power of truth. Now raise your eyes from those prostrate heresiarchs up to the fire at the top of the vault hovering over the Madonna and Disciples, and take in the whole conception, if you can; now read the scroll in the hand of St. Thomas; it runs thus:

> Optavi, et datus est mihi sensus.
> Invocavi, et venit in me Spiritus Sapientiæ,
> Et preposui illam regnis et sedibus.

"I willed and sense was given me. I prayed, and the Spirit of Wisdom came upon me. And I preferred her to kingdoms and thrones." This expresses the spirit of schools in the "dark ages." I wished for it, and a sense, a feeling, a tendency towards the good and beautiful was given me. I prayed, I went on my knees, and besought my Maker, for He alone could give that, to bestow on me the Spirit of Wisdom; and it came upon me; and when my sense had yearned towards these high things, and Wisdom had possessed me, then it was that I cared not for kingdoms and thrones; I did not make creature comforts my one end in life; but an intimacy with

a refining and elevating spirit. Now look at the depth, breadth, and spirituality expressed in this page of my mediæval book; its breadth—the immense world of knowledge it embraces; its depth, the root of it—Love, with the flaming head and hands, and God's own Spirit above: and its spirituality—the whole pervaded, interpenetrated with ether of another world. I leave this page of my book printed, gentlemen, on your imaginations, and if you will ponder on its meaning, and on the wealth of knowledge it points to, you will agree with me that the "middle ages" in some matters, of no secondary importance, are able to teach a salutary lesson to us, living in the glare of the nineteenth century. Take an example of the spirit of those ages. As Michael Angelo, with one or two strokes of his pencil, could represent a living figure: so with one or two rough strokes let me represent him. You know he was a giant and a king, of the highest form of art. What was the character of his spirit? He was educated by such a page as I have been displaying before you. His mind was filled with high conceptions of God, as love; and of beauty, as love's effulgence; and he lived in a world of supernatural thought. With senses purified by the refiner's fire, he soared above this world. His cult was the cult of beauty, the most vivid image of truth. Beauty, with him, did not debase, but it elevated. The grace of God was, with him, ever identified with the soaring of the mind after true beautifulness. He speaks, in one of his exquisite sonnets, of La beltà—

> che muove
> E porta al cielo ogni inteletto sano,

of "Beauty which moves and carries every sound intellect towards Heaven." Still, he says, that is not done without the grace of God: "Ascender sanza grazia è pensier vano." "It is a vain thought to think of ascending without the aid of Grace." Then, when the whole world was at his feet, he writes to his father these touching words: "It is enough," he says, "to have bread, and to live in the faith of Christ, even as I do here, for I live humbly,

nor do I care for the life nor the honour of the world." He energized in a purer and higher sphere than that of kings and courts. He speaks of death very differently from what most men do in our age. He calls the remembrance of it "the only thought which makes us know ourselves, and saves us from becoming a prey to kindred, or friends, or masters, to ambition, avarice, and other vices and sins which rob a man himself." And when he had to meet death himself, true to his high nature, he turned to his friends, it being just about sun-down, and fixing his gaze upon them, and said, "When you come to die, remember the passion of Jesus Christ." His David and Moses, his awful Prophets and Sibyls, his severe Madonnas, his Captives, indeed, all his great works, speak of an intellect possessed by the majesty and beauty of God and of God's creatures. His mind is typical of those ages so lightly spoken of, full of the presence of the other world; and whilst a master, surpassing all, humble as a child, and as simple; fearing God and absorbed in spiritual thoughts, and leaving works behind him which make the nineteenth century despair. Would it be considered blameworthy were we to gather a lesson from those ages, when painters were saints, and knowledge was broad, deep, and spiritual? To do so, it seems to me, would be much more in keeping with the spirit of a seat of universal knowledge, such as a University is, than to visit them with a sweeping condemnation, or to pass them by as unfit for the study of a more enlightened age. Gentlemen, I have read you my page in support of this view, and I now leave it to you, to decide for yourselves, how far you think I am justified in holding it.

Sydney, September 21, 1879.

[Speech on the Education Question delivered at the Sacred Heart Church.]

Ladies and Gentlemen,—One of the practical effects of the Pastoral Letters is manifesting itself here to-night. Father Leonard and his parishioners are proposing to build new schools in connection with this district—schools which will contain, I believe, over 1000 children. I have been requested to say some few words upon the occasion of setting this work on foot, and I need not tell you how deeply gratified I am at having the opportunity of doing so. You know how the newspapers have been teeming with lectures, sermons, and letters during the past weeks, denouncing the Catholic Church rather than dealing with the altogether distinct question of education. Some people have asked me why I have not replied to these effusions; others have congratulated me on not having done so. Now, I will tell you very frankly why I have not interferred. My first reason is because I am engaged on altogether another question; and my second is because those gentlemen are doing my work much better than I could do it myself, and I am very glad indeed to see them run their course. And this reminds me of Laurence Sterne. Sterne was a Protestant clergyman, who flourished at the beginning of the 18th century. Like many clergymen of that day he, had much mother wit and very little money, and I am afraid I must add, he found more pleasure, as he insinuates himself, "in books, painting, fiddling and shooting," than in the work of the ministry. At one time he was so badly off he could scarcely get food. And he used to say, "When I cannot get a dinner I can always make a hearty meal off Cheshire cheese!" Sometimes he would

come home late on a Saturday night, having spent a pleasant parson's week with a friend, but with no sermon prepared for next day. However, he was never at a loss. "My old ladies," he says "were always well satisfied if I gave them a good hot dose of 'no Popery.'" "When I have no sermon ready I always pitch into Popery—no Popery is my Cheshire cheese!" Well, ladies and gentlemen, I think you will agree with me that we have had a very fair supply of Cheshire cheese lately. Now, how does this Cheshire cheese help me better than I can help myself? I reply, first, there is no Roman cement like it in the world for binding Catholics together; and secondly, it is most useful in the way of making converts. Cheshire cheese has a curious effect on certain Protestant minds, it brings on intermittent attacks of mitigated ritualism, and that often developes into chronic Roman Catholicism which the doctors tell me is absolutely incurable. During the last few weeks I have measured 685 feet 8 inches of this Cheshire cheese, as presented in the columns of the town and country newspapers. And as I calculate one convert to every three yards, I think I have little reason to complain. You see whilst I have been busy with the Education Question, I have been employing our opponents in keeping Catholics together, and in making converts. Ladies and gentlemen, I have a profound belief in Cheshire cheese. In one word, violence and unfairness have always, in the long run, served, not damaged, the cause against which they have been directed. The native mind in this colony is excessively keen, and knows how to take a man's measure, and that very quickly. It knows also how to measure a system better than some, and to give it fair play, though that system may not be its own. I believe there are thousands of intelligent natives who, though not Catholics, re-echo these recent words of Bishop Moorhouse: "Nor can I look upon the endeavour," he says, "to starve the Roman Catholic into the acceptance of what his soul abhors as a measure of real expediency. That method was tried in Ireland, and we all know with what measure

of success. If any one thinks it an extremely clever and politic thing to try to injure the Roman Church by indirect means, I would advise him to read Mr. Lecky's enlightened account of the course and consequences of such attempts in the 18th century. . . I will not join in the howl against Rome. . . Can I forget that Roman Catholics, with all their errors, love my Redeemer, and that having such love they are nearer to my heart than the most enlightened secularist who reviles or disavows Him? Let others do as they please, I will never unite with secularists against Rome to keep Christ out of the schools of this colony. I still advocate, therefore, the making, in some form, a grant to Roman Catholics for secular results. I seek this change, not as a churchman (my Church will get no special benefit from it), but as a Christian and a citizen." Now, why is it that I am speaking out so unreservedly to my fellow colonists on this vital question of education? There are two main motives which I think I may fairly say include all others. One is, that as Archbishop in this diocese, and as a citizen of no mean city, I owe it to the Catholic body and to my fellow-man, to do all I can to render Catholics good citizens. I love the colony and its people. I have been treated invariably with great kindness, indeed friendliness, wherever I have been, and I am determined not to prove myself unworthy of this people, or of this country in which my lot for life is cast. I am profoundly convinced that to be good citizens, and good neighbours, men must be brought up good Christians. To know the meaning and the value of an oath, such as has to be taken in our Courts of law, implies of itself a religious training, and a moral cultivated sense. George Washington, in his farewell address, expresses the view of thoughtful statesmen on this point. He says:—'Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness,

these firm props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, where is the security for property, for reputation, for life, if the sense of religious obligations desert the oaths, which are the instruments of investigation in Courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?' Thus, ladies and gentlemen, in urging that Catholic children should receive a thorough Catholic education, I am acting as a true lover and friend of my adopted country. Far from Catholic children being unpleasant neighbours, because they are thorough Catholics, my Protestant fellow-colonists will find them to be friendly, generous, and true, in proportion as they are impregnated with the Church's teaching. Charity and self-forgetfulness will animate their conduct; and all those social virtues, which make the intercourse of life a pleasure and a joy, will display themselves, in proportion as they become one with the sensus of the Church. It is not our design to isolate Catholics from their non-Catholic neighbours, but to fit them for their society, and to render them, as far as possible, high specimens of all those virtues which our non-Catholic friends admire equally with ourselves. There is nothing new in all this. Protestant statesmen and philosophers, of the first class, have urged over and over again the necessity of religious and moral teaching being made the basis of the education of the young.

The celebrated Protestant statesman, M. Guizot, said in the French Chamber of Deputies, so far back as 1833 :— "It is necessary that the general atmosphere of a school be religious; education is here our concern rather than instruction. Religious instruction mixes with the whole body of instruction, with all the acts of the master and of the children. . . . Gentlemen, remember a fact which has perhaps never shone out so evidently as in our own time; intellectual development when united with moral and religious development is excellent; but intellectual development alone, separated from moral and religious, becomes the source of pride, insubordination, egotism, and by consequence of danger to society." M. Cousin, himself, in his report to the Minister of French Public Instruction, speaks almost the same language. "Education," he says, "must be moral and religious if it is desired to make it useful to the people and to society; this point touches on the dearest interests of humanity. It would be absurd to wish to give moral and religious instruction in schools without introducing the clergy into them. You, sir, thanks be to God, are too enlightened, too much a statesman, to fancy that we can have true popular instruction without morality, or popular morality without religion, or religion without a form of worship. Christianity, must be the basis of the people's education. . . . I write to you from Berlin, not from Rome. And he who speaks to you is a philosopher who has been before now misunderstood, and even persecuted by the clergy." The poet, Victor Hugo, who, most assuredly, possesses very few Catholic tendencies, speaks with still greater emphasis. He says: 'Those parents who send their children to a school over the doors of which is written, "Here religion is not taught!" ought to be summoned before the magistrates.' Surely, ladies and gentlemen, I need not employ valuable time insisting on a truism. I am anxious, and Father Leonard and you are anxious, to start a new school in this district, because we are profoundly convinced that, as citizens of this free country,

we could not confer a greater benefit on our fellow-colonists, whatever may happen to be the colour of their faith. But there is another profound motive animating us. The Church is the home of our salvation. The eternal happiness of our children depends upon their dying in the grace of God. How can we expect them to die in God's grace if they are brought up in schools condemned by God's Church? Is that a fit preparation for the battle of life, and for the other world? We know how difficult it is to keep in the grace of God, how careful a religious and moral training, how much prayer how constant a self-watchfulness are necessary for the Christian man or woman battling through the temptations of this life. Where can these practices better be learnt than at school? If secularists do not realise the vital necessity of a Catholic schooling, the Church does. On no point has she spoken out so often latterly, or so strongly. She, with her far-seeing experience, measures the danger of common schools and commom Christianity, and looks upon it as a matter of life and death that the young should be deeply and abidingly imbued with the spirit of religion. Wherever the attempt has been made to divorce religion from learning, she has spoken boldly out. There is no mistaking her meaning nor the energy of her utterance. It is only the other day that a bill was passed introducing secularist education into Belgium. The grave utterances of the Bishops of Belgium seem as if they were addressed to the pastor and the congregation who are listening to me here. So much to the point are they, and so instructive, that I need make no apology in quoting the principal passages. The bishops say:—

"Resting on the authority of the Holy See, and docile to its teaching, in union with the bishops of the whole Catholic world, and notably with the venerable Fathers of the Second National Council of Baltimore (1866, tit. ix., chap. 1.), of the First and Fourth Provincial Councils of Westminster (1852 and 1853), of the First, Second, and Third Provincial Councils of Quebec (1851,

1854, and 1863), of the First Provincial Council of Halifax (1857), of the Provincial Council of Sydney (1869), of the Provincial Council of Utrecht (1865), of the Provincial Council of Cologne (1860), of the Assemblies of Irish Bishops held at Maynooth, August 18, 1869, and at Dublin, in October, 1871, in fulfilment of our pastoral charge, we denounce the school *regime* which the Civil Power intends to apply to our country, as dangerous and hurtful. We declare that it favours the spread of unbelief and indifferentism, and that it is an attempt against the faith, the piety, and the religious rights of the Belgian people. And for these reasons, we reprobate and condemn it. Again, conforming ourselves to the teaching of the Holy See contained in the already cited letter of Pius IX. to the Archbishop of Frieburg, and availing ourselves of the Pontiff's own words:—We warn all the faithful, and make known to them that they cannot in conscience attend such schools, founded, as they are, in opposition to the Catholic Church. Observe carefully, dear brethren, that these words of the Pope are derived from a principle, and constitute a rule—a rule applicable to all countries, "in all places," he says, "where the pernicious design is formed, or still more executed, of withdrawing schools from the authority of the Church, and where, in consequence, youth will be miserably exposed to the danger of losing its faith." This principle and rule is also recalled by the Congregation of the Holy Office, in its instruction to the Bishops of the United States, approved of by Pius IX. on the 24th November, 1875:—If the application of this rule in all its rigour is sometimes impossible in countries where the Catholic inhabitants are in a feeble minority, mingled with dissenters of different sects, wanting the necessary means of establishing schools of their own creed and without Catholic schools accessible to their children, it is not so in Belgium. Modifications elsewhere necessary will be scarcely ever applicable with us. Consequently no father and no mother can in conscience place their children in a Public school under the *regime* of the new law, if there be

in the place any Catholic school, or if there be a school in the neighbourhood accessible to their children, or if they are able in any other way to provide for their instruction. This prohibition applies to guardians and others to whose charge children are confided. We do not think it necessary to explain in detail what Catholic fathers, guardians, or others ought to do in cases different from those defined in the preceding rule ; such cases will only be temporary, until, in a very near future, a perfectly organised Catholic school shall be established in every parish, in these exceptional cases each head of a family will consult the priest of his parish, who after hearing the reasons, will report them to the Bishop in proper form, and the Bishop will decide. Pope Pius IX., in his letter, already cited, to the Archbishop of Freiburg, decides, and the Bishops of the United States, of Holland and Ireland, repeat that "there is most certainly a very serious obligation on the Church, on laymen, and on the clergy to employ all possible means to provide for Catholic youth, Christian education and teaching. The struggle begins from this moment ; it will be long and arduous. You, dear brethren, will accept it with a determination worthy of your character of Catholics and Belgians, whilst repeating the cry of your forefathers, *Dieu le veut*, God wills it ! The honour of His Name, the preservation of faith and piety in the souls of your children and in your families, the salvation of your dear and Catholic country—this is at stake. We shall not carry on the battle successfully except by great and constant zealous efforts, by abundant and persevering sacrifices of our means, by the concurrence of the charity of all. Such efforts and sacrifices, Heaven helping us, we shall make, and we have the hope that God will inspire you all with the will to take part generously with us. Never was a more urgent duty laid on your piety or your patriotism. We emphasize this consideration, and we borrow and adapt to our position the words which the holy and wise Pontiff who now governs the Church of God, Leo XIII., addressed, a few months ago, to his

Cardinal-Vicar, and through him to the clergy and faithful of Rome. The defence of the truth and religion is incumbent on us all, clergy and laity; the success of the defence will depend very especially on the abundance of pecuniary aid it can command. Already in Belgium since 1830, a number of families, recognising the obligations of birth, and still more, of faith, have established and supported, at their expense, schools where children receive instruction appropriate to their social condition, and, at the same time, the knowledge of Catholic doctrine and the practice of the Christian virtues. But these exceptional good works have now to be made general, and their benefit cannot be spread everywhere except by the concurrence of all. Thus we hope, we are certain, that the Catholics of Belgium, animated by the desire of good and the love of God and of souls, and especially those to whom Providence has given a large share of earthly wealth—convinced as they ought to be of the absolute and urgent necessity of providing the young with Christian schools—will count it a duty and an honour to furnish us with the means of establishing them in every parish where they are needed, and of supporting them. We need not stimulate the emulation of our clergy in this union of all the faithful for the erection and support of Catholic schools. The Belgian clergy will be outdone by none in generosity or devotedness. The Catholic priesthood has always figured at the head of every work undertaken for the honour of God and the good of souls. The glorious traditions of the priesthood of Belgium strikingly attest how they have always nobly understood their sublime mission, and they will fulfil it in the present instance. We already know of the admirable acts of charity, in this matter, of numbers of our priests who are comparatively poor. If all, clergy and laity, cannot help the work by large gifts, few indeed amongst them will be unable to contribute to it an alms of a few centimes per week, or month, or year; and all can help it on, whether by reminding fathers and mothers of their grave obligation of bringing up their families as

Christians. or by teaching prayers and the Catechism to to the young, or by themselves undertaking the duties of schoolmaster or mistress—to work, then, very dear brethren, to work! *Dieu le veut*! God wills it! Given at Mechlin, the 12th June, 1879. † Victor Auguste, Cardinal Dechamps, Archbishop of Mechlin; † Theodore, Bishop of Liège; † John Joseph, Bishop of Burges; † Henry, Bishop of Ghent; † Theodore Joseph, Bishop of Namur; Edmund, Bishop of Tournay." Here you see the Belgium Bishops are animated with two main desires—to turn out their Catholic people good Catholics, and, therefore, good citizens; and then to fit them for the paramount work of saving their souls. The love of God and the love of one's neighbour are one; a good citizen of this world is the parent of a good citizen in the other; whilst a bad Catholic is more than a misfortune, he is a curse. The Belgium Bishops are asking their people to do what you, ladies and gentlemen, are now bent upon doing for this important district. You are in perfect accord with your Catholic fellow Christians throughout the world. You are laying deep the foundations of good citizenship and faithful friendships, whilst, at the same time, you are ministering to the salvation of those who are too young to help themselves. I thank you from my heart for all this, and look forward with immense delight to laying the foundation stone of this new school, and finally, in not many months, to opening it with its 1000 scholars."

Sydney, October 12, 1879.

[Speech on Education delivered on occasion of laying the Foundation-stone of the School at Forest Lodge.]

Ladies and Gentlemen: It is but a short time ago since I had the pleasure of opening the church which is the centre of this district. Now I am again called upon by our indefatigable friend, Father Pollard, to lay the foundation stone of school buildings, which, if I may judge by the design, will be an ornament even to this ornamental neighbourhood. Thanks to the violence of our opponents —I will not call them our enemies, for that is an unpleasant word—thanks to our opponents the Catholic feeling has been aroused, and we are witnessing substantial evidences of it every day. No doubt a school would have been built here sooner or later; but I think I must put down part of the credit of beginning so quickly to the Pastorals and their healthy and invigorating tonic. However that may be, one thing is certain, that the Catholic body in this Archdiocese if it has been a little sleepy in matters of education in the past, cannot be charged with being so now. And whatever the future may bring, whether we shall be able to throw ourselves heart and soul into a scheme of national education, based upon payment by results, or shall have to introduce the great teaching orders of the Church which have won so many triumphs in Ireland and France—which ever way our energies will have to turn, this much we may take for granted, that the Catholic Church in this Archdiocese will be equal to the emergency, and will give Catholic children a Catholic education. Of course it is a most tyrannical thing to force men to educate other people's children as well as their own; but the tyranny of majorities is proverbial, and very often it is more unbearable

than that of a single despot. John Stuart Mill, who is an authority with some of our leading statesmen, says:— "Looking at democracy in the way in which it is commonly conceived, as the rule of the numerical majority, it is surely possible that the ruling power may be under the dominion of sectional or class interests, pointing to conduct different from that which would be dictated by impartial regard for the interest of all. Suppose the majority to be whites, the minority negroes, or vice versa, is it likely that the majority would allow equal justice to the minority? . . . . but let the majority be English, the minority Irish, or the contrary, is there not a great probability of similar evils?" In point of fact, it is a law of man's fallen nature that he should carry things in his own direction with a high hand when he has the power; and, as the common expression has it, "the weakest goes to the wall." In our case, I am not at all sure, that we shall go to the wall, for our weakness has yet to be proved. There is a strong, intelligent, and fair-minded section in the community, which is convinced that a religious education is one of the necessities of the times; and who, though they may not have been brought up in the Catholic faith, still are aware, cannot help knowing, that the Catholic tendency is towards order, decency, and religion. Where the minority is a strong and active one the majority is kept in check. Nor am I at all sure that we are in a minority. I think it very possible that those who love order and religion, in the sense in which I speak of them—will see the advisability of throwing their influence upon the safer side. The no-Popery cry ceases to exert much influence with respectable people. Its power is dwindling away here, as it has already died out in England, where, now, it is looked upon as tantamount to an acknowledgment that all the reason and sense are on the other side. As to myself, when it was set agoing here, I looked upon it as upon, I will not exactly say an old friend, but as an old fossil, which had somehow been galvanized into life again, and which, as an antiquity, I had

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been acquainted with before, and had flung away as not worth keeping. From my acquaintance with the Australian people, as distinguished from those who have brought the old hatchets and tomahawks with them from home, I have come to the conclusion that every year will improve the Catholic position. They find Catholics, they tell me, to be as good neighbours as any other people. They have not cloven feet, nor do they seem particularly diabolical in their ways and words. Besides, Catholics, they discover, are the most numerous class of Christians in the world, and their history is connected with the most glorious achievements in every walk of peaceful or war-like life. Thus, the natives of this country became impatient under the outpour of the old vials, and turn with pleasure from so much indecency to fraternise with men who, firmly yet calmly, and with good-nature withal, are endeavouring to bring up their children under the strongest influences of the old religion. There is one point which has been made much of by our opponents, and which I had made up my mind to touch upon when there was a fair chance of being calmly listened to. Great umbrage has been taken at the way in which, in the joint Pastoral, the Bishops have spoken of and condemned seculiarist education, and schools founded on that principle. Now, what is the true state of the case? The Archbishop and the Bishops issue a Pastoral letter to their people on education. They quote the words of the Archbishop of Westminster and his twelve suffragans, to the following effect. "Christian morality cannot be taught without the knowledge of Christ, and that again, by necessity, involves the knowledge of His history, His teaching, His commandments, His incarnation, His Divine Personality, and what is this but dogma? for religion without dogma is not Christianity. In whatever school then religion is not taught, morality is not taught; and where morality is not taught, the heart, the conscience and the will of children are not educated for the duties and conflicts of life. What can be more false what more fatal to men, to families, and to States, than to call this education."

So far the English Archbishop and Bishops, basing their teaching on that of the Sovereign Pontiff and the Catholic hierarchies of the world, the Archbishop and Bishops of this Province, carefully avoiding the use of the term 'Public schools', say: "Such then being the emphatic teaching of the Catholic Church, we the Archbishop and Bishops of this colony, with all the weight of our authority condemn the principle of secularist education, and those schools which are founded on that principle." And here the Pastoral refers to a former condemnation, so far back as the year 1869, issued in Provincial Council, held at Melbourne. "We condemn them," continue the Archbishop and Bishops, "first, because they contravene the first principles of the Christian religion; and secondly, because they are seed-plots of future immorality, infidelity, and lawlessness, being calculated to debase the standard of human excellence, and to corrupt the political, social, and individual life of future citizens." Now, let it be borne in mind that the Pastoral Letter is addressed exclusively to Catholics, and deals exclusively with Catholic children; secondly, let it be remembered that the condemnation of "secularist schools" for Catholics, is based upon a chain of reasoning which no one can interfere with, without ceasing to be, practically, and theoretically, a Christian; thirdly, that what applies to Catholic children in such Public schools as we have, does not apply, in the same way, to Protestants. So far as Catholic children are concerned our Public schools are secularist schools, pure and simple. Catholic children who frequent them are taught no religion in them, and receive no moral training or instruction in them. It is against our laws for them to read the Scripture lessons, and the Bishops do not sanction the clergy visiting such schools. Thus the position of Catholic and Protestant children in Public schools is not identical. Nor do the Bishops mean that the secularist schools will produce their evil fruits all at once. The Bishops in the Pastoral were legislating for the future as much as for the present, and were warning the faithful with regard

to the logical moral results which, in course of time, as in America, would necessarily flow from schools without religion. If it be unlawful or wrong for the Bishops thus to speak on a matter of public and vital interest, the occupation of the Church may be said to have gone. Mr. Alexander Gordon, in his powerful, and I think, I may add, unanswerable lecture at Waverley, the other day, has quite fairly interpreted the sense of the joint Pastoral Letter with regard to the passage so strongly commented on. He says, "Again, complaints are not unfrequently made of the strong language in which the Roman Catholic Prelates have condemned the Public school system, but it is quite forgotten that to the Roman Catholic theory of education which engrafts on continual acts of the child's school life a distinctly religious character, nothing can be more abhorrent than a plan which ignores everything of the kind, and places itself therefore in continual and direct antagonism to all those instincts which the child is taught by his religious guides to cultivate. And I am, by no means prepared to say that as a matter of hard fact—[His Grace: "I am prepared for hard fact and not soft fiction."]—the injury of such a system as that of the Public schools when applied to the case of a Roman Catholic child in distinction from a Protestant child, may not be such as to justify the very strongest language which has been employed. There is indeed no reason for the same protest on the part of the Church of England, but even so the indictment which she is bound to prefer against the system is sufficiently weighty." I think that nothing more need be added to show "men of good will" that the Bishops even in the strongest passages of their Pastoral Letter, were simply preaching the Gospel of their Church, and carrying out their bounden duty. Each day, as it passes by, brings forth some confirmation of the truth and wisdom of their utterance; and they have the blessedness to feel that they have, in good report and evil report, remained true to their great trust, and have given their people such a chart, that if they make shipwreck of

their children's souls in Public schools, they will have no excuse of ignorance for committing so great a cruelty and so great a crime. But I have been carried on at too great a length. Let us turn to the work in hand. Let me beg of you to contribute very generously to this great work which we are beginning here to-day. It is the first foundation stone of a school that I have laid since the Pastoral Letters have been issued, and as my contribution I place £50 upon the stone.

Balmain, November 9, 1879

ADDRESS delivered on the occasion of laying the foundation-stone of the School at West Balmain.]

It was only the other day that I had the gratification of laying the foundation stone of a school at Forest Lodge—where, in a few minutes, six hundred pounds were subscribed—before the end of this month I shall be doing the same for the great schools at Darlinghurst, and now I am here, in the midst of our Catholic working men, just about to perform the same ceremony for Father Dillon; and, I suppose, to say some few words upon the all-absorbing topic of Catholic education. And first of all I must express to you my unfeigned delight at being in the midst of you this evening. I look upon you, the Catholic working-men of this district, with eyes and feelings of especial sympathy and admiration. You know that if you were travelling in Yorkshire, and you began to tell a Yorkshireman how much you admired Mr. So and So, that Yorkshireman would at once turn upon you sharp, and ask—What did he give you? Now, what is it that you have given me, to compel me to speak of you in the terms in which I have spoken? I will tell you: you have given me the conciousness that the very poorest of our people possess that true Catholic spirit which shows itself in great and noble works. You, the Catholic people of Balmain, you are descended from a race which has ever loved faith better than life, and which possesses an innate generosity which is, I think I may say it, especial to the Irish character. Let me for one moment quote the words of a great Protestant historian. He says:—"A standard of domestic virtue, a delicacy of female honour, was gradually formed amongst the Irish poor higher than in any other part of the Empire, and

unsurpassed if not unequalled in Europe. The very extension of poverty and mendicancy had produced among them a rare and touching spirit of charity, a readiness to share with one another the last crust and the last potato. Domestic affections were more than commonly warm. The memorable fact that in the present century not less than twenty millions of pounds have been sent back in the space of twenty years by those who went for the most part as penniless emigrants to America, to their relatives in Ireland, illustrates a side of the Irish character which was already noticed by many observers; and, in modern times, concerning which alone we can speak with confidence, infanticide, desertion, wife-murder, and other crimes indicating a low state of domestic morality have been much rarer among the Irish poor than among the corresponding classes in England." I find these pregnant words of Mr. Lecky, regarding the generosity of the Irish people, borne out as to their truth wherever I go throughout the colony. Their hand is set to every good work, and their charity is unbounded. So far, in general. But what have you, the people of Balmain, done, that you should be numbered amongst those who have proved themselves worthy of this praise? Let me say what you have done for the sake of those who may not know. I will take the whole district served by Father Dillon. First, take Balmain proper. There you have a convent, to begin with, which, in round numbers, will have cost £6500, and I am told that improvements and internal fittings and arrangements have entailed another £1000. On all this the debt has been reduced to £1500. Father Dillon puts down the schools connected with the Church at £1300. But my main point is this—for I want my audience to know what these people have done to make me praise them—that the labouring men and the artizans and the shipcarpenters have done what thousands did before them in the Ages of Faith,—they have given the work of their hands and the sweat of their brow to the service of the Church. The church, for one reason and another, had fallen into

great disrepair. The schools had become too small. What did these people do? For fifteen months they worked double tides—that is, after the toil and drudge of their daily work was over, instead of enjoying during the rest of the evening their well-earned repose, they set to work again on the church and on the schools, and began their labour of love. In the summer time they left off labour at 4 p.m., and then set to working for the schools and the church till close of night. In winter they were not deterred, even by darkness, for I am told they laboured by lamplight at this great and glorious work for God. I say those hands and arms will be blessed, those wearied feet will "walk in the ways of peace," for our Lord must love such men as these, who thus spend themselves in His service. Father Dillon tells me that he values the labours of these men at £400. What have these men given me? A glorious example of Christian workmen, working after working hours, and deep into the night, for the Church of their fathers. Let us now come nearer home still. Look at the ground beneath your feet; look at this large property where we are assembled. How came it into your possession? I say we owe it to the Catholic working men. These gentlemen—and they are the true gentlemen of the land in its highest sense—these gentlemen formed a committee and bought the land, and petitioned me to send the Sisters of the Good Samaritan to teach in the schools they had erected. Two of these gentlemen held the land till the appointment of Father Dillon, and then they made it over to the Church. The school itself cost £700, and £300 have been spent in furniture and appliances. The land is valued at £800, making a total of £1800, with a debt remaining of £560. In one word, taking the two centres of labour, the Convent costing £7500, the schools of St. Augustine £1300, and those of St. Joseph £1800, we may say safely that over £10,000 have been spent in the advancement of morality and religion in the district. And this money has, at least in part, been collected, I think I may say in great part, by the weekly subscriptions of the poorer

classes who, together with their religion, have brought into this country that splendid generosity which is especial to the Irish people. I think, ladies and gentlemen, that I have now satisfied my imaginary Yorkshire friend ; and I believe that even he would be constrained to admit that I have very good reason indeed, for praising the Catholic workmen of Balmain. And now if they will let me I will tell a bit of my mind to all honest, liberal-minded men with regard to those great events which are casting their dark and gloomy shadows before. They say in the country that when a storm is coming of unusual violence, the animals become unusually quiet in the fields, and there seems to be a hush in nature, till suddenly the cataracts of heaven open, and the thunder bellows, as the forked lightning flashes on every side and shivers and chars, and turns into a black wreck the noblest tree of the forest. Though things cannot well be as bad as this, I will not conceal from you or from myself that there are signs in the heavens of that which of all things else in a free country is likely to produce such a storm as no bishop or priest would be able to avert. I refer to the spirit of tyranny and persecution that seems as if it was about to be unchained. Am I not an Englishman standing here before the children of the Irish race ? Have I not since the very first day I landed here, now well nigh six years ago, held out the hand of brotherhood to all of you ? And did I not tell you that our sympathies were welded together by bonds of ancient suffering, and that the thought of what your people went through on one side of the channel, joined to the thought of the persecutions suffered by my own on the other—did I not say that this bound me to you with an unconquerable sympathy, strong as charity, which is more powerful than death ? And have I not, during these six years that I have been your spokesman and your friend, proved to you that those words were not vain words, but that they were the expression of a hidden energy that has spent itself and will spend itself to the end in your service ? And did we not congratulate one with another that we had

found a home in a bright and sunny land, where "nor sorrow nor crying should be any more;" and did we not think that though the past were painful, still we had put 16,000 miles of sea between ourselves and the scenes of ancient suffering and degradation? Yes, we did. But alas, have we not been too sanguine in our anticipations? What did we suffer as slaves and helots for at home? Because we preferred to torture and death to acting against our conscience, and to be butchered and embowelled rather than allow those for whom we were responsible to be tampered with in their faith. We hoped that we had escaped from all forms of tyranny and persecution by coming so far away—where we were told that all were equal, and all were free. I hoped that by my kindness to you, and by standing up for you, and defending you, and showing sympathy and love to you, that I should in some way make up for all you had undergone at the hands of my own countrymen; and I did hope that they out here would only be too glad to join me and treat you with exceptional tenderness, especially with regard to your religion and your children, with the thought in their minds—with the burning consciousness of all the cruel, monstrous wrongs that they had inflicted on you in the past. But all this seems to be a vain illusion—a dream from which we are to be aroused by about the most ingeniously devised piece of scientific persecution that has been invented in modern times. The end of the more brutal form of persecution, and of the more cultivated is one –it is to destroy our holy religion. I believe the scientific method is more effective and I believe more odious, than the more expeditious way, of tearing out the heart and bowels of a living and grown man. Here the plan is to strike at little children—at the helpless little children of the Catholic poor. Do you know that in the days of trial they had a special instrument for squeezing the life and blood out of those Catholics who declined to deny their God? It was a kind of press, with a screw at the top. The Catholic man or woman was shoved into this press, just large enough to hold one; the top was

forced down with the screw until it touched the head and back of the victim. Then the real operation begun. By a slow, almost imperceptible process, the top was continually pushed further and further down till the victim first lost breath, then the frame gradually gave way, and the whole body collapsed into a mangled bleeding mass. This was called "The Scavenger's Daughter." Now the modern Scavenger's Daughter is of a different construction. The Archbishop and Bishops have told you that the secularist system and schools founded on that system, so far as Catholics are concerned, are "seedplots of future infidelity immorality, and lawlessness," for they tend towards destroying the fulness of your Catholic faith and hence of your Catholic morality and reverence, and I am glad to see that the newspapers have been fixing that condemnation indelibly on your minds by their continued and opportune quotation of the words of the Joint Pastoral. Well, using my private judgment in the choice of an expression, I would call those schools "Scavengers' daughters," because they are the most effective instruments invented by man for squeezing very gradually and almost imperceptibly the Catholic faith out of a Catholic people. I have said this before in other words; the Bishops have spoken with me; the world knows what our teaching is; it has been printed and reprinted in every newspaper in town and country. It is a fact publicly established that Catholics cannot in conscience send their children to non-Catholic schools. It is, moreover, well known, it has been in all the newspapers, that we object to sending clergymen to the Public schools, whether with class rooms or without, to join the jar of tongues and the contradiction of creeds which is abhorrent from all our instincts of reverence and religion. We have most carefully, and I think I may say boldly, spoken out as was our bounden duty, knowing as we did that a change was about to be made in the Education Act unfavourable to our views. What has been the result? First of all, a hurricane of abuse and endless insult cast upon what is dearer to us

than life itself, on our holy religion. As to those who have abused and insulted me personally, the worst wish I harbour in their regard is that they may have the grace to become Catholics before they die. Well, during the downpour, I endeavoured calmly and clearly to state our case. One thing, I believe all will admit—that our case has been stated clearly, and is perfectly intelligible. Next, Parliament meets. The outlines of the new education scheme are laid before the colony. What are its provisions? What is its drift? There is one thing in its drift that I admire, and that is that it evidently attempts to meet the requirements of some large sections of the community. It not only implies a knowledge of their existence, but it also aims at answering some of their wants. The Church of England will have greater facilities for religious instruction; the Nonconformists will have, it seems, all they want, so far as they are concerned; the League will have several concessions, partial compulsion, if not entire, and an approach to freedom from fees. I admire any attempt at meeting the wishes of large classes. I am only too pleased when I see my fellow colonists rejoicing in a method of education which gives them, as fathers and mothers, peace and happiness when they think of their children. I would be among the first to interfere, the first to speak out were they tyrannized over, were their conscientious convictions trampled under foot by a tyrannical majority. So far the promise of the new Bill solicits my respect. But this very quality which I admire as bearing upon Protestants, heightens my sense of grief and indignation when I reflect that Catholics exclusively are, in a studied manner, apparently ignored, whilst in reality they are trampled on. Workingmen of Balmain, I am addressing myself to you. You love your religion better than your life, if I may judge from the past. You would rather die than jeopardise the future Catholic prospects of your children. Your Church and your Bishops proclaim what your consciences and your instincts tell you is the simple truth—that you may not send your children to Public schools. You are poor,

working, honest, labouring men, getting you 35s. a week, trying to provide little homes for yourselves, and to bring up your children as good and respectable as you are yourselves. In you I am addressing all the labouring Catholics in the colony. We Catholics represent some one-third—some say more, some less—of the population. The new Bill treats tenderly all the other sections. How does it treat you? Can you with the wildest stretch of imagination, and Irishmen are not deficient in that, can you in your wildest moments imagine a single point in that Bill which shows that you have been thought of with kindness and sympathy? Have you not the painful consciousness that so far as this new scheme is concerned your case has been ignored, whilst all others have been thought of? Show me one single point where there is a sign, or shadow or ghost of a shadow of a sign that respect has been felt for the conscientious convictions of one third of the population, of the great Catholic interest in this colony. Thought of. Yes, you have been thought of, you have not been ignored. It would seem to some that you have been unceasingly before the eyes of those who framed this Bill, that they might not, even by some inadvertent blunder throw you some miserable shred of justice. And they have not kept you in view in vain. Whilst seemingly ignoring you, they have, knowingly or unknowing, invented an instrument of scientific persecution exquisite in its perfection for carrying out its ends. It combines insult with outrage, and whilst seeming to ignore your existence tramples your most cherished aspirations underfoot. Working men of Balmain, let me explain myself. You have to live on hard-earned wages, and you know the worth of small sums of money, and can only with thrift and care keep the wolf from the door. What does the new Bill do for you, for the thousands of the Catholic poor? Does it sympathise with your poverty, and encourage your sturdy faith, and soothe your hard life by giving your children a chance of being instructed in secular knowledge, and being brought up thorough

Catholics? I will tell you in a few words what it does for you. If it could speak it would say—though its framers may not mean it—it would say:—"I am a modern monstrosity so contrived as to flatter all sections of the community except the Roman Catholic. These miserable creatures must be got rid of somehow, but first of all they must be kicked and insulted. My predecessor, born in 1866, was a fair specimen of persecution for that day, but we are older now, and have advanced further into light. That Bill forced the thousands of the Catholic poor, and the rich too, to pay for the education of other people's children, in schools they could not use themselves. But I am an improvement on that. I am going to build great Grammar schools for boys, and the Catholics shall pay equally with those who use them for those also. Palaces for girls shall also be established, where girls shall learn to be discontented possibly with their home and with their lot. Catholics, though they cannot use these, shall pay for them too, as if they did. Then I mean, moreover, to multiply the schools they cannot use and reduce the fees, and Catholic shall bear their burden here as well. To this I mean to add about the most exquisite insult possible, that is to have each Public school, having so many children, furnished with a class-room which Catholics cannot use. In this class-room all the various denominations whose very existence is a protest against the Catholic religion, shall teach their various creeds, and as a necessary consequence condemn the faith of Catholics, so that Catholics will be paying for the very buildings in which, day after day, and hour after hour, their religion is, or may be denounced in terms well-known to all. To this insult, perfect in its kind, I am going to add an injury equally perfect in its nature. Having ignored every single just demand, having made the Catholics pay, as has been described, I then carry the war into the enemies' camp. They still have Denominational schools, they love them, they are proud of them, they erected them at great expense—these I mean to knock on the head. For, since Catholics are the

poorest section of the community, and since their small means are forced from them to pay for the education of other people's children, how will they be able, poor as they are, to pay, as it were, out of both pockets at once, to educate their own as well as those of others? How can they keep pace with the reduction of fees? They may struggle for a time like fish in a net, but we will take them our of their 'bath of supernatural light,' and if they do not become infidels or ranters, they will become non-descripts—and anything, even a blackfellow, is better than a Papist." Such is the language that the new Bill, so far as I know anything of it, speaks to me. I do not mean to insinuate that all this was intended; possibly, such a picture as I have painted did not consciously enter the intentions of legislation. I am simply speaking of facts, which are hard things. That is the language of the Bill, to any intelligent man who has ears to hear, and to every intelligent Catholic who has a soul, and a heart beating in his body. It is a modern monstrosity of cruelty and tyranny, so far as we are concerned; and I believe every fair-minded man in the community will sympathise with us, assist us to preserve our freedom of conscience, and to obtain our just and self-evident rights. Why should we alone be ignored? Why should our cry not be heard? Why should Catholics and only Catholics, be trampled on, and insulted in the way that I have described? We do not stand in the way of others: we rejoice when they are happy; when they can feel that their children are doing well, it is a true pleasure to us. What pleasure or happiness is there in seeing us sad and broken, like slaves and serfs, who have no friends, and are as outcasts of the people? What pleasure, in this nineteenth century, is there in producing so grave an irritation, so galling a wound, as will be produced if that Bill becomes law? I cannot believe it. I will not believe that the majority, the sound portion of the community, will stand by silently and not support us in our just struggle for liberty and fair play. You working men of Balmain, you Catholics of this colony to

whom my voice or my words will reach, be true to yourselves it this great crisis. Your religion, the one dearest thing in life, is at stake. If your children are not brought up in thorough Catholic schools they cannot become thorough Catholic men; and a Catholic who is not thorough in his faith is generally the father of a line of indifferentists and apostates. And you my own English countrymen, who love fair play and a just measure, why not join me in your own way in seeing justice done? One of you has already sent a generous subscription of £5, and a most kind letter to Father Dillon. I seem to see many of you round me, if I mistake not. Let me enlist your sympathy in behalf of a righteous cause. Your hearts are true and stout, I know; and you cannot stand by and not join the weaker side in supporting its just rights against what will be, as you know, a terrible tyranny and oppression. As for myself it is my vocation, and my most solemn duty to defend and preserve the faith of my people. In me it would be no heroism to lay down my life in its defence, or to spill my blood out of love for my flock. That is my profession, as a soldier's is to go to war and to risk his life for his Queen and country. Let not the world think that the Catholic faith can be blotted out, by any instrument however modern and subtle in its operation. It has lived 1800 years and more, and it will abide to the very end. It is my part, during my short span, to protect it; and I hope, by God's grace, to spend my life and strength and such little talent as I may possess in its defence. Remember, Union is strength, and Perseverance alone is crowned. Let us unite, let us persevere, and in the end we shall be placed on an equality with our fellow-colonists, and be suffered to bring up Catholic children thorough Catholics, without being deprived for doing so of our just help for secular instruction. We are strong in numbers, our cause is a righteous one; and let us use every legitimate means for bringing it to a victorious issue.

Sydney, December 14, 1879.

[Address in reply to opponents on the Education Question, delivered in the Pro-Cathedral.]

Since I was capable of looking out upon the world and watching the religious movements of my fellow men, I have been struck with the fact that, notwithstanding the confusion which envelopes the great struggle of humanity, there are two camps and two armies ever waging war. The confusion between them is yearly growing less, and Christianity and free-thought, affirmation and denial, are beginning to divide the world as with a knife. My mind was occupied by these thoughts when I first came to this colony, and in a reply to an address presented to me in May, 1874, by the then Rector and Fellows of St. John's College, I took occasion to enlarge upon these views. I said that "the wave of infidelity which is upheaving, confusing, and, I may say, sickening the mind of Europe, will, doubtless, in due course, break upon these shores; or to change the figure, the battle which is being waged in the Old World will have to be fought out in the New." I need not ask you, who are listening to my words, whether or not these words are proving themselves true. Our very presence here to-night—this vast assembly of my fellow citizens—is a sufficient testimony to their truth and the battle which is at this hour waging is in point of fact the contest of Christianity against the great apostasy. This very night, as I am speaking, our blessed Saviour is being denounced as an impostor, and the worship of Him is being condemned, it is to be feared by a large and sympathetic audience in another place. The Church is in contest not only here but all over the world, not merely our Church, but those other Churches which have retained many of the old traditions, and are bound together by the old Catholic creeds. It is but the other day that the leader

of such a Church, surrounded by earnest Christian men, stood up and publicly declared to the world that he was on the side of Christ. In every battle victory or defeat depends upon the possession of the key to the position. With us the battle turns upon the supreme question of education. If our Catholic people bring up their children thorough Catholics, that is, educate them in thorough Catholic schools, the victory is ours; if on the contrary, the State takes possession of them and they are thrown into Public schools, the victory will eventually be with our opponents. This is the grand question of questions; on this key the whole victory or absolute defeat depends. The very earnestness on both sides shows the importance of the struggle; the universality of the contest is a sign that men are thoroughly awake to what is at stake; and the firm, stubborn determination of the Church throughout the world to sacrifice anything and everything rather than sacrifice her children—than lose full control over them, is a clear evidence to us that she looks upon their loss or their possession as vital to her interests.

During the last few months the contest has been developing itself in New South Wales. Christianity and denial are taking sides from the necessities of the case. Men, and parties of men, are being displayed in their true colours; and we are beginning to see our way; and to measure the position and the power of the enemy. The present condition of affairs is such that I thought it would not be uninteresting to review, or at least to touch upon the main features of the great struggle, so far as it has gone. There has been much misunderstanding, and much misrepresentation, much smoke and dust of battle, which has possibly prevented on-lookers from fairly grasping the true position of the Christian army, and the real design of the leaders who have been directing it in the fight.

Who began the contest? Are not the Catholics battling for a mere crotchet which deserves no sympathy? Has not the Archbishop proved himself to be no politician, a

bad and reckless general? Has he not slandered and insulted the vast majority of his fellow-colonists? Has he not proved himself a firebrand, and a promoter of public disorder? These are some questions whose answers will elicit a review of the salient points of the controversy, up to the present date; and will serve to clear the air and display my real position to those who are interested in understanding it.

Having made my replies, I shall then show you, first, the claims that our Catholics have upon the generosity and fair treatment of their fellow colonists; secondly, the utter impolicy of attempting to tamper with their religion; and, thirdly, what it is that we are determined to use every fair and constitutional means to get.

Who began the contest? The Bishops of the hierarchy had long been uneasy with regard to the effects which were being produced by Public Schools upon Catholic children. Often have they anxiously and earnestly consulted with me upon the point. The clergy were continually lamenting the gradual weakening of the faith amongst the young, and the "larrikinism" which seemed to be fostered by Public schools. Nor were the laity silent. A feeling, a universal feeling was gaining strength that things could not be suffered to go on much longer as they were going on; yet it was difficult to know what to do. As the fire was thus silently and secretly smouldering, a combustible was thrown upon it which urged it into a public flame. Secularist Grammar schools were to be started in Maitland, Goulburn, and Bathurst, a Girls' School in Sydney, to be paid for out of the public funds; £1500 a year was to be spent for five years on the education at Grammar schools of boys exclusively from Public schools; and the Premier gave out from his place in Parliament that it was his intention to introduce a Bill not favourable to Denominational education.

Here the Catholic body considered itself to be treated with gross injustice, if not studied insult. Whilst others had no difficulty in availing themselves of these advantages, it was well known that Catholics could not,

with safe conscience, take part in them. Whilst all others were assisted in getting on in life, Catholics, as of old, were to be ignored and kept out in the cold, whilst a Bill was to be brought in to crush the life out of the only class of schools which they could use. It was this indignant sense of galling injustice that drew the Bishops of the Province together to consult as to what to do. They conferred long and anxiously, and the issue of their conference was the Joint Pastoral Letter which has created so much remark. It was not the Bishops, then, who began the contest. They were goaded into it by an act of crying injustice, and by the deliberate announcement of the Premier that he was going to attack Denominational schools. But, whether we began or no, our opponents tell us that we have no grievance, that we are fighting for a fad or whim-wam, for a mere crotchet which deserves no sympathy. What are we fighting for? For fair play, for equality with others. We claim to bring up Catholic children in Catholic schools, and to receive our share of state assistance for secular instruction, as tested by Government inspectors. We are told this shall not be, that we must send our Catholic children to the State schools. We reply we cannot, and we shall not. They answer, then you are unreasonable. We reply, we cannot in conscience send our children there. They ask, why? We reply, because the Church, speaking through the hierarchy in union and communion with the Holy See, forbids our doing so: and, in matters of religion and morality, we are guided, not by the world or by private judgment, but by the authoritative teaching of those who are placed over us by the Almighty God. To send our children to Public schools against the instruction of the Pastoral is to oppose those whom in these matters it is our bounden duty to obey. Then you are priest-ridden. We are not; we are following the only reasonable course open to those who profess the Catholic religion. To disobey would be a prevarication. The late Mr. Bagehot, editor of the *Economist*, and a great authority on the English Constitution, though far from being a Catholic,

has thrown our position into so clear a light, and has offered so reasonable a justification for our believing and acting on authority, that I shall make no apology for making one long extract from his writings. Writing from France on the *coup d' état*, he says: "In other times, and even now in out-of-the-way Spain, I suppose it may be true that the Catholic Church has been opposed to inquiry and reasoning. But it is not so now and here. Loudly from the pens of a hundred writers, from the tongues of a thousand pulpits, in every note of thrilling scorn and exulting derision, she proclaims the contrary. Be she Christ's workman or anti-Christ's, she knows her work too well. Reason, reason, reason! exclaims she to the philosophers of this world. Put in practice what you teach if you would have others believe it. Be consistent. Do not prate to us of private judgment when you are but yourselves repeating what you heard in the nursery, ill-mumbled remnants of a Catholic tradition. No; exemplify your command, inquire and make search. Seek and we warn you that ye will never find, do as ye will. Shut yourselves up in a room, make you mind a blank, go down (as you speak) into the depth of your consciousness, scrutinize the mental structure, inquire for the elements of belief,—spend years, your best years, in the occupation, —and at length, when your eyes are dim, and your brain hot, and your hands unsteady, then reckon what you have gained. See if you cannot count on your fingers the certainties you have reached; reflect which of them you doubted yesterday, which you may disbelieve to-morrow; or rather, make haste—assume at random some essential *credenda*—write down your inevitable postulates, enumerate your necessary axioms, toil on, toil on, spin your spider's web, adore your own soul, or if you prefer it choose some German nostrum; try an intellectual intuition, or the pure reason, or intelligible ideas, or the mesmeric clairvoyance, and when so, or somehow, you have attained your results, try them on mankind. Don't go out into the byeways and hedges; it is unnecessary. Ring a bell, call in the servants, give them a course of lectures,

cite Aristotle, review Descartes, panegyrize Plato—and see if the *bonne* will understand you. It is you that say *Vox populi, vox Dei.* You see the people reject you. Or, suppose you succeed—what you call succeeding. Your books are read; for three weeks or even a season you are the idol of the *salons.* Your hard words are on the lips of women; then a change comes—a new actress appears at the Theatre Français or the Opera; her charms eclipse your theories, or a great catastrophe occurs; political liberty, it is said, is annihilate. *Il faut se faire mouchard*, is the observation of the scoffers. Any how, you are forgotten. Fifty years may be the gestation of a philosophy, not three its life. Before long—before you go to your grave—your six disciples leave you for some newer master, or set up for themselves. The poorest priest in the remotest region of the Basses-Alpes has more power over men's souls than human cultivation. His ill-mouthed masses move women's souls. Can you? Ye scoff at Jupiter, yet he at least was believed in; you never have been. Idol for idol; the *de*throned is better than the *un*throned. No, if you would reason—if you would teach if you would speculate—come to us. We have our premises ready, years upon years before you were born; intellects whom the best of you delight to magnify, toiled to systematize the creed of ages. Years upon years after you are dead, better heads than yours will find new matter there to define, to divide, to arrange. Consider the hundred volumes of Aquinas. Which of you desire a higher life than that—to deduce, to subtilize, discriminate, systematize, and decide the highest truth, and to be believed? Yet such was his luck, his enjoyment. He was what you would be. No, no, *credite, credite.* Ours is the life of speculation. The cloister is the home for the student. Philosophy is stationary, Catholicism progressive. You call. We are heard, &c. So speaks each preacher, according to his ability. And when the dust and noise of present controversies have passed away, and, in the interior of the night, some grave historian writes out the tale of half-forgotten times, let him not

forget to observe that, profoundly as the mediæval Church subdued the superstitious cravings of a painful and barbarous age, in after years she dealt more discerningly still with the feverish excitement, the feeble vanities, and the dogmatic impatience of an over-intellectual generation." Yes, we Catholics rest upon the supreme authority of that great intellect which has directed the millions of our fellows in every generation; and we conceive it to be far more safe, far more prudent, infinitely more reasonable to believe her and to abide by her enlightened wisdom regarding education, than to follow any other light. The fashions of this world change, but she is *semper eadem*. She, the ark of our salvation, is our guide; her voice and her leadership we follow; to disobey would be to cast oneself into the seething ocean of endless darkness and endless doubt? But has she spoken? Yes, emphatically and unmistakably. Men may talk of Dr. Doyle and Dr. Murray, who lived and spoke in days of persecution, when Catholics were thankful to be allowed to call their souls their own. Since those days the great education question has developed. It is more fully understood now. Popes have spoken out, and Council have decreed, and the voice throughout the Christian commonwealth is one—it tells the Catholic world that the main instrument of the great apostacy is secularist education. It warns parents of the danger; it gives rules to priests; it tires not in impressing on all classes, in this especial age, that the turning point of the battle with Denial rests on the education of the young. That is the pivot. Never has the Church spoken so often, so emphatically, or so sternly on one single subject as upon this one. Read the instruction of the Belgian hierarchy, as approved by Pope Leo XIII. Peruse the Acts of the second National Council of Baltimore, of the first and fourth Provincial Councils of Westminster. Look at the first, second and third Provincial Councils of Quebec, the first Provincial Council of Halifax, the Provincial Council of Sydney, the Provincial Council of Utrecht, the Provincial Council of Cologne,

and the series of declarations and statutes of the great Irish hierarchy, which has spoken so boldly and so apostolically on this subject. If ever the voice of the Church spoke clearly, it is here; and that she has so spoken is acknowledged and testified to, even by Anglican theologians of the highest standing. The refusal of the Catholics then, to send their children to Public schools is no fad or whim-wham, or crotchet, but it is an act of enlightened obedience to a higher mind, and to a Divine authority, to resist which is to resist the Voice of God Himself. You may think this superstition or madness—still, so it is; and two hundred millions are mad if you will, and it is a madness which must be dealt with, and cannot be cured by harsh injustice and political enslavement. To disobey the Church is to prevaricate against God Himself. This is a first-principle of the Catholic Church.

But "Dr. Vaughan is no politician." And as an incontrovertible proof of this, inopportunists, and others with stronger views, point to the joint Pastoral Letter. Now, waiving the patent fact that that production represents the voice of the united episcopate—of my brethren in the episcopacy who are speaking on their own subject, as well as of myself—waiving the fact that that utterance was an hierarchial utterance—I reply, Were Dr. Vaughan a politician, he would be no Bishop. Who are my models? Gladstone or Beaconsfield, or Bright or Garibaldi, or Bismark? I have been in the habit of living with the great fathers of the early Church. Basil and Gregory, and Ambrose and Augustine, are the men whose conduct I have studied, whose high character I have admired, and whose fearless preaching of the Gospel it is my constant policy to follow. The highest and most successful diplomacy of these men was to have no diplomacy at all, but to grasp the truth, and in season and out of season, in good report and evil report, to preach it; to die rather than betray it, and to profess it, when to keep their peace would have saved them from scorn, exile, and a bitter death. Allow me once for all to introduce to your attention two politicians and diplomatists—a certain Modestus and a

certain Basil. Basil is my model politician and diplomatist. Modestus fairly represents the spirit of diplomacy and contrivance which I detest. These two men lived in the fourth century. The Arian Emperor, Valens, had made up his mind to depose all Bishops who should refuse to join the Arian heresy. Being an astute politician and diplomatist, Modestus was sent by the Emperor to reason with the Bishops and induce them to join the Arian teaching. He summoned Basil before him. He had already by his political finesse succeeded in turning several Bishops round his finger. He used the same arguments with Basil. He said it was foolish to resist the times, that the point in question was really of no importance, that he had better quietly fall in with the popular view, and that if he did so he would have the favour of the Emperor for himself and for his friends. It might have been a modern politican reasoning with a Catholic bishop on the education question. But soft language failed, and Modestus then took a higher tone. Let me quote from St. Gregory, who has preserved for us the dialogue which passed between them. "What is the meaning of this, you Basil (said the Prefect, a bitter Arian, not deigning to style him bishop), that you stand out against so great a prince, and are self-willed when others yield? Basil: What would you? and what is my extravagance? I have not yet learned it. Modestus: Your not worshipping after the Emperor's manner, when the rest of your party have given way and been overcome. Basil: I have a Sovereign whose will is otherwise, nor can I bring myself to worship any creature —I, a creature of God, and commanded to be a god. Modestus: For whom do you take me? Basil: For a thing of nought, while such are your commands. Modestus: Is it, then, a mere nothing for one like you to have rank like myself, and to have my fellowship? Basil: You are prefect, and in noble place, I own it. Yet God's majesty is greater; and it is much for me to have your fellowship, for we are both God's creatures. But it is as great a thing to be fellow to any other of my flock, for Christianity lies not in distinction of persons, but in

faith. The Prefect was angered at this, and rose from his chair, and abruptly asked Basil if he did not fear his power. Basil: Fear what consequences? what sufferings? Modestus: One of those many pains which a Prefect can inflict. Basil: Let me know them. Modestus: Confiscation, exile, tortures, death. Basil: Think of some other threat, these have no influence upon me. He runs no risk of confiscation who has nothing to lose, except these mean garments and a few books. Nor does he care for exile who is not circumscribed by place, who does not make a home of the spot he dwells in, but everywhere a home whithersoever he be cast, or rather everywhere God's home, whose pilgrim he is and a wanderer. Nor can torture harm a frame so frail as to break under the first blow. You could but strike once, and death would be gain. It would but send me the sooner to Him for whom I have long been journeying. Modestus: No one ever spoke to Modestus with such freedom. Basil: Peradventure Modestus never yet fell in with a Bishop; or surely in a like trial you would have heard like language. O Prefect, in all other things we are gentle, and more humble than all men living, for such is the commandment; so as not to raise our brow, I say not against "so great a prince," but even against one of least account. But when God's honour is at stake we think of nothing else, looking simply to Him. Fire and sword, beasts of prey, irons to rend the flesh, are an indulgence rather than a terror to a Christian. Therefore, insult, threaten, do your worst, make the most of your power. Let the Emperor be informed of my purpose. Me you gain not, you persuade not, to an impious creed, by menaces even more frightful." The conduct of St. Basil represents very faithfully that political school and that method of diplomacy which is especial to Catholic Bishops. He is held out to them as a pattern, and upon his principles they mould the methods and the actions of their lives when in contact with opponents of the faith of Christ. The Catholic Bishop may not minimise or compromise the

faith. He must lose all things rather than renounce that. He is the light and the guide of his people; if he fail, if he lose heart, and allow himself to be practised on, they are thrown into a chaos of confusion. To be straight, clear, and outspoken, firm as a rock, yet gentle and humble, without double or deceit, but preaching the unshrunken Gospel of Christ, at all hazards, as Christ and His Apostles did before him, is the aim as well as the ambition of his life. The secret of the success of his diplomacy is to preach the truth in season and out of season and to go straight to the mark in matters of religion. His politics consist in the directness of his utterance, the simplicity of his aim, and the unworldliness of his ambition. His one desire is to save his own soul and the souls of those confided to his care; and his mainstay is in the thought that Christ, who is his Master, will not allow His minister to fail, and will so act with His elect that the wisdom of this world will be brought to nought through the very folly of the Cross. Think not that it is a spirit of haughtiness or pride that makes the Catholic Bishop immovable; do not imagine that it is self-will—it is his intense conviction that he is the herald of truth, and the messenger of God, so long as he speaks with the authority of the Church that sustains him. Had he not that authority he would hold his peace, or willingly give way to others possessing more experience and talent than himself. It is by this stubbornness in her Bishops that the Catholic Church lasts out, and survives so many revolutions, and still holds her own after kingdoms and empires have failed. We know in whom we believe, and whom we preach, and what is the Gospel. Men may think us arrogant because we speak boldly and with absolute certainty of manner. They would prefer us to be less absolute, to be more tentative, and less certain of our belief. It is because we are absolutely certain that we speak at all; for we preach, not ourselves, but the divinely-protected faith that cannot fail, and the mind of the Church of God that, according to His gracious promise, cannot lead man into error. Thus, and in such light as this, the joint Pastoral was

adopted by the Bishops. They were simply doing their work, and teaching the faith to their people in union with the universal Church of God. Had they held their peace God would judge them for it at the last day as dumb dogs who feared to open their mouths, and let the little ones perish because they feared the taunts of men. It is their abiding fear of Him and of His voice that makes them bold and renders them deaf to the contention of tongues—

"Non me tua fervida terrent
Dicta, ferox; Dii me terrent et Jupiter hostis."

But why insult the vast majority of colonists? They have not been insulted. I will explain. In my Pastoral letter, of September 7, which appeared in all the newspapers, I said :—"Dearly beloved, exercise yourself continually in a Christian and masculine charity; do not dishonour the religion of confessors and martyrs; manifest in your lives and in your relations with your non-Catholic neighbours the spirit of the Catholic Church in her calm utterance of truth, and her great gentleness towards those who differ from her: and if it be your duty to say disagreeable things, say them as sweetly and kindly as you can. It is in this spirit that we ever hope to act. We insist on Catholics giving their children a thorough Catholic education, because it is our bounden duty to do so. We point out the dangers to Catholics of Public schools, because we should be prevaricating against our solemn obligations were we any longer to hold our peace. Here, possibly, we may give pain to some; but it is the pain inflicted by the good physician whose one desire is to heal the wound. Regarding the effects of Public schools on Protestant children, it was not our place to speak; indeed it would have been superfluous—had it been our place to do so—after the trenchant fashion in which Dr. Moorhouse, the Protestant Bishop of Melbourne, had already spoken. His language is many degrees stronger regarding Protestant children going to Public schools in Victoria than the Catholic Bishops' regarding Catholic

children going to Public schools in New South Wales. And both he and they, as all must well know, were animated in so speaking by an earnest desire to serve the community at large. To repay such disinterested kindness by cries of 'libel' on Protestant children seems as disingenuous as it is unmanly. Men with a spark of honest feeling would thank the Bishops for having been at so much pains to speak out on a matter of such vital national importance" Now, I should have imagined that these express words repudiating any idea of giving offence would have been received in the sense in which they were expressed. They were simply ignored, and the same accusation was brought over and over again, as if they had never been published. Taking advantage of the occasion of the laying of the foundation-stone of the school at Forest Lodge, I repeated the same sentiments in still stronger language, and showed the world that intelligent Protestants who had a mind to understand the Bishops' drift could understand it—could understand it without any difficulty. These words of mine were published to the world in the *Herald* newspaper, on the 13th of October last. "Now, let it be borne in mind that the Pastoral Letter is addressed exclusively to Catholics, and deals exclusively with Catholic children; secondly, let it be remembered that condemnation of 'secularist schools' for Catholics is based upon a chain of reasoning which no one can interfere with without ceasing practically and theoretically to be a Christian; thirdly, that what applies to Catholic children in such Public schools as we have, does not apply, in the same way, to Protestants. So far as Catholic children are concerned our Public schools are secularist schools, pure and simple. Catholic children who frequent them are taught no religion in them, and receive no moral training or instruction in them. It is against our laws for them to read the Scripture lessons, and the Bishops do not sanction the clergy visiting such schools. Thus the position of Catholic and Protestant children in Public schools is not identical. Nor do the Bishops

mean that the secularist schools will produce their evil fruits all at once. The Bishops were legislating in the Pastoral for the future as much as for the present, and were warning the faithful with regard to the logical moral results which, in course of time, as in America, would necessarily flow from schools without religion. If it be unlawful or wrong for the Bishops thus to speak on a matter of public and vital interest, the occupation of the Church may be said to have gone. Mr. Alexander Gordon, in his powerful, and I think I may add, unanswerable lecture, at Waverley the other day, has quite fairly interpreted the sense of the joint Pastoral Letter, with regard to the passage so strongly commented on. He says: 'Again, complaints are not unfrequently made of the strong language in which the Roman Catholic prelates have condemned the Public school system, but it is quite forgotten that to the Roman Catholic theory of education, which engrafts on continual acts of the child's school life a distinctly religious character, nothing can be more abhorrent than a plan which ignores everything of the kind, and places itself, therefore, in continual and direct antagonism to all those instincts which the child is taught by his religious guides to cultivate. And I am by no means prepared to say that as a matter of hard fact the injury of such a system as that of the Public schools when applied to the case of a Roman Catholic child in distinction from a Protestant child, may not be such as to justify the very strongest language that has been employed. There is, indeed, no reason for the same protest on the part of the Church of England, but even so, the indictment which she is bound to prefer against the system is sufficiently weighty.'" Such was my second clear explanation of the meaning of the Joint Pastoral Letter; and I hoped that after having thus, a second time, in the public prints explained what the Bishops did say, and did mean by what they said, that they would have been allowed the privilege of being believed. But not the slightest notice was taken of my words. Of course it is not to be expected that those who

have no honour and no conscience, and are solely bent on keeping up what appears a telling cry, would forego their cry for the sake of justice. But men of high name, and, I believe, of unblemished honour, joined the chorus, and one of them, a member of the Upper House, so far forgot himself as to state, from his place in Parliament, that the Bishops declared in their Pastoral Letter that infidelity was taught, immorality was taught, and lawlessness was taught in the Public schools of the colony. How a gentleman of standing, after all I have said upon this subject, could make that assertion is simply beyond my power of comprehension ; and here again, in the name of the Bishops of this Province I empathically deny that the Pastoral declares that "infidelity is taught, immorality is taught, and lawlessness is taught" in the Public schools ; and I moreover as emphatically assert that it never crossed the brain of any one of the Bishops to make such a stupid statement ; nor did any one of the Bishops, in commenting on the "proof" of the Pastoral Letter submitted to them, ever so distantly hint that the most distorted intellect could twist any words in that document into such a sense. My only way for accounting for all the random talk and not very creditable passion poured out upon that carefully prepared document is that most probably those who talked loudest and shot widest of the mark had never read it, but contented themselves in joining the general hue and cry, caring little what they said so long as they manifested their disapproval of what they took for granted was as bad as it was painted. Well, this of course is not a very high order of statesmanship. Yet I do not believe that those gentlemen, in their calmer moments, and after having given themselves time to think, would do us a deliberate injustice. I would earnestly beg of them to read that Pastoral Letter themselves, to read it in the spirit in which it was written, and they will not find anything in it which is not in keeping with the general teaching of the Catholic Church, and in harmony with the doctrines which she has inculcated from the first. The Bishops, in publishing it to their people, were fulfilling a sacred trust.

They had no wish or intention to hurt the feeling of any section of the community. They had to preach the Gospel as delivered to them. As was said the other night by one who is the leader of the great Anglican community, "The Syllabus appeared before the Pastoral. The teaching of the infallible Pope must be followed by the disciple, be he lay or cleric, and the Pastoral is but an attempt to apply and carry into effect in New South Wales the principles propounded by the Vatican." Had the Bishops minimized their teaching they would have been out of perfect harmony with the general action of their Church, and they would have been concealing from their people a portion of that light which it is the paramount duty of the Bishops to convey to them.

But it is retorted upon us—if the Pastoral Letter was only addressed to the Catholic people, why parade it in the newspapers? I give two reasons in reply. First, because the newspapers asked me for copies of the Pastoral, and I had no reason for refusing their request; secondly, because I think it is a good thing for our friends to know what our teaching is, and what views are taken by the Catholic Church, which has had so varied, so wide, so long an experience in these matters. We have no mission to conceal the Gospel light. We are only too glad to get Catholic principles published and circulated by the Press: and I have reason to know that the Pastoral Letters which the *Herald* was so good as to publish for me have produced a deep impression in quarters where you might least expect it. And although this is the case, the joint Pastoral was addressed exclusively to Catholics, as is evident on the face of it. Of course, I admit, it would be disingenuous to conceal it, that indirectly it may be implied that we do not think that Public schools are the best kind of schools for Protestants to go to. And were my advice asked on the point by a Protestant father or mother, I should probably reply in the words of Bishop Moorhouse or of his Metropolitan; or I should say, "Keep to your own schools, your Church of England

schools, where the clergyman, who is, as a rule, an English gentleman, knows who and what the children are. He will preserve your boy from harm; he will teach him reverence, respect, decency, how to love God and pray to Him, and how to respect his neighbours. Keep your boy, if possible, from Public schools when he is young, and from public-houses when he grows too big for school. Let him learn the tradition of his fathers in his father's house, and in that school where he will be personally loved and cared for." Such is my strong view. Others hold a different opinion. Let each express his own, and follow what in conscience he thinks to be the best. But let not one, merely to make a momentary point, misstate the views or the intentions of another.

But Dr. Vaughan is a firebrand. He is no firebrand. I will bring out my thought by reference to a spendid passage in a speech on Reform by John Bright. He says :—"These opponents of ours, many of them in Parliament openly, and many of them secretly in the Press, have charged us with being the promoters of a dangerous excitement. They say we are the scource of the danger which threatens; they have absolutely the effrontry to charge me with being the friend of public disorder. I am one of the people. Surely if there be one thing in a free country more clear than another, it is that any one of the people may speak openly to the people. If I speak to the people of their rights, and indicate to them the way to secure them—if I speak of their danger to the monopolists of power—am I not a wise counsellor, both to the people and to their rulers? Suppose I stood at the foot of Vesuvius or Etna, and seeing a hamlet or a homestead planted on its slope, I said to the dwellers in that hamlet or in that homestead, You see that vapour which ascends from the summit of that mountain; that vapour may become a dense black smoke that will obscure the sky; you see that trickling of lava from the crevices or fissures on the side of the mountain. That trickling of

lava may become a river of fire. You hear that muttering in the bowels of the mountain. That muttering may become a bellowing thunder, the voice of a violent convulsion that may shake half a continent. You know that at your feet is the grave of great cities for which there is no resurrection, as history tells us that dynasties and aristocracies have passed away, and their name has been known no more for ever. If I say this to the dwellers upon the slope of the mountain, and if there comes hereafter a catastrophe which makes the world to shudder, am I responsible for that catastrophe? Did I build the mountain, or fill it with explosive materials? I merely warned the men that were in danger. So, now, it is not I who am stimulating men to the violent pursuit of their acknowledged constitutional rights. We are merely about our lawful business—and you are the citizens of a country that calls itself free, yet you are citizens to whom is denied the greatest and the first blessing of the Constitution under which you live. If the truth must be told, the Tory party is the turbulent party in this nation." Yes, if the truth must be told, the Tory party—that is to say, the Secularist party—is the turbulent party of this nation. I have spoken to the people of their rights, and I have pointed out to the Government—to those in power—their danger, not, indeed, of a violent explosion, but of an increasing, undying agitation, which will continue to appeal with a thousand tongues till justice is done to the Irish people and their children. You all know, the world knows, what their faith is to them. It is the light of their eyes and the one love of their hearts, entwined, as it is, with an undying patriotism which intensifies and vivifies the very texture of their religion. How can you expect them in this free country tamely to submit to the indignity of being fined, or, as Judge Taaf says, robbed, because they educate their young ones according to their conscience? Am I responsible for the deep resentment that springs up spontaneously in the Irish heart when their faith and their civil and religious liberty are trampled on? Did I build the mountain or fill it

with explosive materials? As to my teaching on the point of obedience to law it is the teaching of the Catholic Church. It is better to suffer any amount of persecution than to rebel. Anarchy is a worse evil than tyranny, and the practice as well as the doctrine of the Christian Church points to long-suffering, meekness, humility, waiting with patience for better days rather than do anything that would tend towards disobedience to lawfully constituted authority. It is by thus acting that genuine Catholics have subdued their enemies and conciliated to themselves the respect and sympathy, nay, even the reverence, of just and upright men. All you have to do, my people, is to use those means which have been especially provided by the Constitution of the country for making your grievance known and for obtaining redress. If you have real grievance, especially if it be a religious grievance, you are bound in duty to use those means. You cannot sit idly by, or fold your hands and let things take their course. The law has put into your hands an instrument, and that instrument you are bound to use, and to continue using until you have obtained redress

But it is urged that Catholics persecuted Protestants in the history of the past, and therefore we should not be so sensitive to persecution in a free country in the nineteenth century. Alas it is too true that Catholics, bad Catholics, did persecute Protestants, and bad Protestants did the same by Catholics. Even the Church herself, with all her charity and safeguards, is not always and on all occasions able to restrain the fierce cruel passions of her children. But admitting all this, for there is no call for wishing to deny it, indeed the admission of the fact adds an immense significance to what I am going to say, admitting, I say, all this let me ask the secularists who are persecuting the Irish in this colony at this hour to indicate to me one single incident in the history of the Irish people pointing to their persecuting Protestants. The Irish people are sole in this—they never persecuted those who differed from

them in religion although they had bitter memories of such sufferings themselves. The English and the Scotch have not been free from this terrible passion of religious hate. The Irish alone stand out in history as a brilliant exception, and call upon you my fellow-countrymen, from their graves to do justice to their children. "Those who have studied closely the history and the character of the Irish people," says Lecky, "can hardly fail to be struck with the deep respect for sincere religion in every form, which they have commonly evinced. Their original conversion to Christianity was probably accompanied by less violence and bloodshed than that of any equally considerable nation in Europe; and, in spite of the fearful calamities that followed the Reformation, it is a memorable fact that not a single Protestant suffered for his religion in Ireland during all the period of the Marian persecution in England. The treatment of Bedell during the savage outbreak of 1641, and the Act establishing liberty of conscience passed by the Irish Parliament of 1689 in the full flush of the brief Catholic ascendency under James II., exhibit very remarkably this aspect of the Irish character; and it was displayed in another form scarcely less vividly during the Quaker missions, which began towards the close of the Commonwealth, and continued with little intermission for two generations." Let me implore those who have it in their power to avert the persecution that is impending to read the history of this great people. Having done so they will say to themselves, "A race so generous, so forgiving, having so large a heart, a race that has had so many sorrows, such a national heart-breaking, not for loss of sordid gain, but for conscience sake—this race has suffered enough; the only people in whose history not one single page is stained with the blood of religious strife, shall now, in this free land, find peace." Yes, give them peace, peace of conscience, that peace which the world can give, by putting their children on an equality with others, although they belong to, and are to be strictly brought up in the

old religion. Fine them not, illuse them not because they are so tenacious of their Catholic faith. Admire them, love them, reverence them for it; and in the corrupt and infidel tendency of the age encourage a people all you can that still clings to the old forms and loves to worship at the old altar.

But it may be urged that it would, after all, be a benefit to the colony if the Catholic religion were gradually cleared away, and if it died out, as the Denominational schools are to be gradually cleared away, and to die out. I reply here again the Irish people are singular in their character. I tell you, you cannot clear away their religion and make it die, unless you clear them away and put them to death. I believe you would not do that. England, Scotland, Wales, and other lands have been scourged out of their religion. Not so Ireland. On no country was the spiked heel so ruthlessly pressed as on Catholic Ireland; but she all through held to the faith. And far from it being cleared away, it has sunk ineradicably into the soil—so that it is said poisonous reptiles die there, cannot live—and has spread itself abroad throughout the English-speaking world. You cannot—history tells you so—you cannot crush the Catholic religion out of the Irish people. It is simply useless to tamper, whether by tyranny or otherwise, with the faith of that extraordinary race. As politicians are fond of Lecky, I will refer for a moment to what he says. What does he say of this race in their time of deepest anguish? I beg your special attention to these words:—He says, "Religious convictions during the long oppression of the eighteenth century sank deeply into the minds of the people. In the upper classes, the tendency of the times, the profligacy of public life, and the great number who went through a nominal conversion in order to secure an estate, or to enter a profession, gradually lowered the theological temperature; but it was otherwise with the poor. They clung to their old faith with a constancy that has never been surpassed during generations of the most galling persecution, at a time when every earthly motive urged them

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to abandon it, when all the attraction and influence of property and rank, and professional eminence, and education were arrayed against it. They voluntarily supported their priesthood with unwearying zeal, when they were themselves sunk in the most abject poverty, when the agonies of starvation were continally before them. They had their reward. The legislator, abandoning the hopeless task of crushing a religion that was so cherished, contented himself with providing that those who held it should never rise to influence or wealth, and the penal laws were at last applied almost exclusively to this end. Conversion to Catholicism was a criminal offence, and was sometimes punished as such ; but in the darkest period of the penal laws not a few of the scattered Protestant poor lapsed into Catholicism." So far for the people, now what of the priests ? Were they made of the same stubborn stuff ? " The zeal," says Lecky, " with which they maintained the religious life of their flocks during the long period of persecution is beyond all praise. In the very dawn of the reformation in Ireland Spencer had contrasted the negligence of the 'idle ministers'—creatures of a corrupt patronage, who, 'having the livings of the country opened to them, without pains and without peril, will neither for any love of God nor for zeal for religion, nor for all the good they may do by winning souls to God, be drawn forth from their warm nests to look out into God's harvest' with 'the zeal of Popish priests,' who 'spare not to come out of Spain, from Rome, and from Remes, by long toil and dangerous travelling hither, where they know peril of death awaiteth them, and no reward or riches is to be found, only to draw people into the Church of Rome.' The same fervid zeal was displayed by the Catholic priesthood in the days of the Cromwellian persecution, and during all the long period of the penal laws. Their singular freedom from moral scandal . . . has been admitted by the most malevolent of their detractors. The strength of their principles was sufficiently shown by their almost unanimous refusal of the abjuration oath, and by the extreme paucity of conversions amongst them at a

time when a large reward was offered for the apostacy of a priest." I ask then, have not the generous Irish people suffered enough at English hands? Is it politic, is it wise to irritate them just in that one thing which they love best, and regarding which they are so deeply sensitive? Is it worthy, is it not folly to imagine that what the pressure of penal times could not effect could be effected in a free country, in this ninteenth century? Let them haev peace and rest, and freedom and equality at last, that noble generous people which never retaliated by religious persecution upon those who had so ruthlessly persecuted them. Let the fair sun shine upon a united, happy, and contented people, and if a large and powerful section of the community so strongly desire such a system of education as the mother country has adopted, why refuse so reasonable a demand? They do not desire to touch your schools; they are content to let you have your way, why not permit them to have theirs? There is no country in the world so free as England. Her principles on education are the admiration of all free men. When the French Government was preparing to persecute Catholic education in France Professor Mivart and a host of leading English scientific gentlemen protested against the proposed tyranny in memorable words, which it would be well for every man and woman in the colony to ponder on. In this public protest these gentlemen say:—"All the inhabitants of this country, whether native or foreign, are free to open a school at their own expense, and teach, and may associate together to teach, at their will and pleasure, provided they do not offend against public morals in the ordinary sense of the term. All Englishmen have the right of educating their children in schools of their own choice, and of supporting and making use of strictly Denominational schools, taught by their own freely-chosen teachers. Englishmen would think the abolition of this freedom an intolerable hardship. So scrupulous is the English Government in this respect that it not only abstains from interference with voluntary schools, but even makes to such voluntary schools as will

submit to public inspection, large grants, while allowing full religious freedom. Thus any, even small religious body, which has schools of its own, inspected by Government, remains free to appoint or remove teachers, and to choose books to be used for religious instruction. Each such body also remains free to train its own masters and mistresses in its own training schools, while State aid is granted (in proportion to the result achieved), which may amount to half the total cost." In one word, schools and training colleges in England are assisted by the State on the principle of payment by results. It is for this British freedom and fair play that we contend. The method is English and equitable, and it would satisfy the Catholic body. We must keep our children, and we must not be placed at a disadvantage for doing so. And if through pressure we are obliged to choose between the two, we must not hesitate, we must keep the children. This is the pivot, mark you, my friends, on which the whole question turns. They who get hold of the children win the battle. Those who secure the children secure the army of the future, and have the training of the soldiers of the future. If we let our children slip out of our hands, in a few generations Christianity will be but the ghost, the empty mockery of what it was. The old Paganism will take possession of the world, intensified by modern refinements and the vices of the nineteenth century. The enemy knows as well as we know, that all depends upon the one cardinal question, who has the children? This new iniquitous Bill is so framed as to constrain, by every artful device, Catholic parents to give over their offspring to that method of training which, finally, will rob them of all their Catholic instincts, and of that precious gift of God, their Catholic faith. The lowering of fees, the establishment of grammar schools, without help to us—the ruthless destruction of our Denominational schools—in what direction does this vandalism point? It points clearly as a finger-post in one distinct direction, towards driving the children of the great Anglican communion and of the Catholic Church bodily over to the

Nonconformists. What, then, is our paramount duty in this great crisis? We have two duties to perform. What is of first, of most momentous importance, is to keep Catholic children to Catholic schools. At any price, at any sacrifice, do this; cost what it will, still determine before the great God of heaven that you will protect those helpless souls for which our Redeemer died. Let not our opponents get hold of one of them. Look upon each single one gone as one that is lost. Next, strive all you can for your rights—for fair play such as is found in England. Rest not till justice is done you. It may not be done to-day or to-morrow, but finally it will be done. Our fellow colonists will see what we are aiming at, at keeping the great Christian religion from being poisoned, and from dying gradually out. They will, I feel certain of it, finally help us and help themselves; and we shall eventually feel that we are living in a free country, free men who are no longer punished, and practically fined for bringing up Catholic children in thoroughly Catholic schools. And whilst insisting in every lawful way on our full rights, let us stand by the great Anglican body, whose spokesman has lately dwelt with such depth of feeling, and in such a Christian spirit on the necessities of the religious education of the young. Mr. Buckland is right. We shall not be found wanting in the day of trial. Mark every man who votes on that 26th clause. Remember that a day of account will inevitably come. Let us return no more bad Catholics to Parliament to trade on the Catholic name and disgrace the Catholic cause. Let us support good tried Catholics and liberal Protest ants, like Mr. Tooth, who will stand up for Denominational schools, or for payments by results. Surely, the Catholic Church and the Church of England, who, here, at all events, have a common cause—however they otherwise may profoundly differ—can stand four square in strength and save the Christian religion in the land. There are thousands upon thousands who are with us, thousands who raise up their voices for us in this great struggle for our Master; and if we are only true to Him,

to ourselves, to one another, we shall inevitably gain all we want—equality with our fellow-colonist, and the maintenance of the Christian religion in this land.

Now, I have nearly done. I have shown you clearly that it was not the Bishops but the secularists who began this great contest; that our grievance is no crochet, unworthy of sympathy, but one of profoundest import, and growing out of the fundamental teaching of our Church. I have proved that, though I do not myself profess to be a politician, I am a Catholic Archbishop of the Church of God, whose policy it is to preach the full Gospel of Christ, and whose diplomacy consists in preaching that same Gospel not only in season but out of season; not only in good report but in evil report. I have shown you that the Catholic bishops of this colony have not insulted or wished to hurt the feelings of their fellow colonists; but that they were discharging an anxious duty to the best of their ability to the flock confided to their care. And, finally, I have pointed out the claims of the Irish people to the generosity of my countrymen, and have shown how so stubborn a faith as theirs cannot be rooted out of the earth by any kind of disabilities that may be inflicted on them. Then I suggested that the English system should be admitted, at least for Catholics, of payment by results. This would give peace and help to preserve Christianity in this land of our adoption. How are you to obtain this act of justice? There are three things that I strongly recommend—A universal temperance movement through the colony; for if Catholic men and women kept from public houses they would soon see the imperious necessity of keeping their children from Public schools. Secondly.—That every man, woman, and child, who is capable of doing so, should go regularly to confession, and place themselves in the grace of God, for I cannot believe that the Master's blessing will attend those whose consciences are perhaps black with mortal sin. Thirdly—I say, join, every one of you, the education union that is being established, or shortly will be established throughout the

length and breadth of the colony. Union is strength, and if all of you live sober lives and have the grace of God in your hearts, and the holy fear of Him before your eyes, and if you are united, I will answer for it, many years will not pass before the great Catholic body in this free land obtains that emancipation from political slavery under which, at present, partly, I dare say, through our own fault, it miserably groans. I look to the advancement and the interest of the colony. I love the home of my adoption, and hope to spend myself, and to be spent, in maintaining in my place and according to my measure, that sentiment of universal brotherhood, that spirit of loyal freedom, and that obedience to the constitution amongst my people, which are earnests of the future prosperity and greatness of a nation. The school question is of vital importance, of paramount concern, because on it turns, as on a pivot, the future destinies of this great country. And crowning victory or absolute defeat and collapse will depend upon the answer to a simple question—Who was it that succeeded in getting hold of of the children ?

Sydney, November 17, 1879.

[Speech on occasion of the Annual Meeting on behalf of St. Mary's Cathedral Building Fund.]

Ladies and Gentlemen,—Here we are once again assembled, and I am glad to say in large numbers, to receive the annual report from the secretaries of the Cathedral Building committee. I believe, after this meeting has heard that report read, it will be satisfied that the equitable scheme which has been in operation during the last year has proved itself a satifactory success. We had to divide a heavy burden, and when each feels that his neighbour is carrying his portion of it bravely the work is done cheerfully by all, and therefore successfully. As must be the case, as the building grows up, the workmen, one by one, cease from their labour. The weary hands are laid to rest: the vital energy which spent itself in forwarding the work runs its course; the workmen are carried quietly to their sleeping-place, and others are left to carry on the work. I feel sure that my words have already suggested two names to this meeting—intimately bound up with the interests of our building—poor, dear Dean M'Carthy, who is laid to rest under the old sod at home; and Mr. James Mullins, who is resting here. Both these energetic men spent themselves freely in this great work. And we cannot do less than remember them with all tenderness now that they are gone, and pray for them who worked so hard, so generously for us. *Requiem æternam dona eis Domine, et lux perpetua luceat eis!* Well, let us who are still here do our share in the great cause, and do all we can to urge others to assist us in it. Each month as it passes gives us fresh courage. If those did not despond who dug those deep foundations, and pushed on the work before a stone was set, we,

most assuredly, have no reason for feeling any discouragement, for even now, if you will go into the new building, you will see how it is forming into shape and taking its fair proportions, and promising to become a beautiful ornament to a beautiful city, and one of the most magnificient specimens of Gothic architecture in the southern hemisphere. Much indeed remains to be done before we can hope to make use of our great minster. Many thousands of pounds will have to be collected, and many bequests will have to be left. Still we have no reason to despair of seeing the opening day within a reasonable time. Our forefathers had many ways of raising funds. Now, why could we not do what was done with such success, and so lovingly, in the ages of faith? In those days all classes felt a pride in assisting in erecting some great gothic pile to the glory of God. Bishops, canons, priests, nobles, artizans, and tradesmen, vied with each other in their generosity to the cathedral or principal church of their native city. What great assistance might not our artizans and tradesmen give to this our new Cathedral, and how glorious a work would it not be for them to perpetuate their names by some combined gift of a window or a pillar, or some tracery, or some other especial portion of the work? If you would go to St. Germain, and wander into the great Cathedral there,

> "With antique pillars massy proof,
> And storied windows richly dight,
> Casting a dim religious light."

you would be struck by the great beauty of the windows. These windows were the gift of the artizans of different trades. And we know this because their trades are represented in the glass, and thus their generosity will be remembered as long as those windows stand. It is the same at Bourges. Under each magnificent window is represented the master and the boy apprentices at work at their trade. The most splendid window of that Cathedral, representing the New Testament, was the gift of the

butchers of the town. At Charters the smiths presented the same subject. The window of St. Thomas, at Bourges, was presented by the stone-cutters; that of the Prodigal Son, by the tanners. A beautiful representation of the Passion of our Lord was given by the tanners and farriers; the Good Samaritan was the gift of the drapers and weavers; the fountain-makers and the water-conductors gave St. Stephen; Lazarus and Dives were given by the masons; Joseph sold by his brethren was the gift of the carpenters and coopers; St. James the Greater and St. John were given by the bakers; St. Ursin by the inlayers and toymen, and so one might go on enumerating endless acts of generosity performed by the busy trading class, upon whom we all so much depend for the necessaries and luxuries of life. I do not believe that that spirit which animated the artizans and tradesmen of the Middle Age has died out. It is not dead but sleeping. Opportunity is all that is required for bringing it again to life. The faith which was energetic then can be rendered energetic now. And I firmly believe that if the Catholic tradesmen of each various trade would combine together we should soon get our clerestory windows finished; it would not be long before the central tower were run up to its full height; and the whole thing would grow, quicker than ever it has done before, bodily towards heaven. I have little doubt that if the trades did this, other societies would follow. Then the law, physic, and divinity would not be behindhand; each would have its representative in this great mother Church of the colony, and each would feel a personal pride in advancing the great work to its final completion. Surely, a voice speaks to all of us, and tells us that this is a noble work; that no choice could be better than to choose to assist in building a home for the Blessed Sacrament. We feel that our work will be remembered, taken account of by Him whose eye is ever upon us, watching our ways, and taking count of all our good or evil deeds. The work is great, it is very arduous, but it is for Him. Let us work and despair not; or in the words of the poet:—

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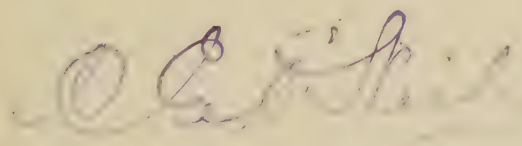
"Heard are the voices
Heard are the Sages,
The World and the Ages:
Choose well! your choice—
Brief and yet endless.

Here eyes do regard you,
In eternity's stillness;
Here in all fullness,
Ye brave, to reward you;
Work, and despair not."

Ladies and gentlemen, let us begin another year of labour; carrying on the Cathedral works with energy and love; working for Him, who knows how to reward His labourers; and remembering, whilst we are doing it, that we are building a shrine for the Blessed Sacrament and a home for those who will pray for us and take our places when we are gone. I now call upon the honorary secretary to be so kind as to read the report and the balance-sheet for the year.



Sydney, December 7, 1879.

[Speech at the Monthly Meeting of St. Mary's Cathedral Building Fund.]

I congratulate you and I congratulate myself, my dear fellow-labourers, upon the largeness of our gathering to-night. We are engaged in a gigantic work, and we do not flag in our energies, and are determined to push on the great cathedral to its completion. You will remember that the two great works I promised to put my hand to when I landed for the first time on these shores were the building of the Cathedral and the education of the people. Now, I am told that this Cathedral stands upon the living rock, that the foundations were sunk some twelve, and, in some places, seventeen feet down, and that the masonry is one with the everlasting rocks that were got at by means of the great excavations that had to be made to secure a lasting base from which to build. Is it not true that that Cathedral will last as long as the rock on which it stands? And how long will the rock stand? We may say it will last to the end of time. And are we not getting to the bottom of things in this question of education? Are we not by degrees getting to see the lie of the land, and in what direction our true interests are to be found? It seems to me that we are digging down to the living rock of Catholic truth here also, and that recent events, which I have had the credit given me of bringing about, are developing in such a way as to make it very evident what Catholics will have to do. True, there has been plenty of abuse, and arguments and sound reasoning are wanting. The Catholic Church can stand a great deal of beating and plenty of blows, and the more she is beaten and the more she is battered, so much the more does her strength increase, so much the more does her vigour exert itself

on all sides. The more she is killed the more she lives; and the oftener she is annihilated, so much the more frequently does she spring up on every side with renewed energy from the ground. In a word, she is divinely protected, and cannot be destroyed by the power of man. As for myself, you all know how often I have been cut to pieces, silenced, destroyed, annihilated during the last few weeks—since last I had the pleasure of addressing you; and yet I find I sleep as well, eat as heartily, and feel as happy as ever I did before. The fact is, big words break no bones, and the insolence and vulgarity of our opponents are excessively useful to our cause. To be beaten is a tradition with us, and it does us good. It is a sign of longevity. Do you know I can tell you a story bearing upon this. It happened in Yorkshire. Father Clifford, a friend of mine, was priest at Richmond in that county. Now, Richmond is said to be one of the healthiest spots in the world. And to prove this to me, Father Clifford said that on one occasion he was walking along the road to Richmond, and by the road-side he saw a venerable old man, with a long grey beard, breaking stones. On looking closer he found the old man had stopped cracking his stones and was crying bitterly. He asked the venerable labourer what was the matter. "Father has been thrashing me," was the reply. "Thrashing you!" said Father Clifford. "And is your father alive?" "O, yes, he lives up yonder," said the old man through his tears. "Well," said Father Clifford, "I should very much like to see him." "I'll show you," said the old man, "come along with me." When they arrived at the little cottage and entered in, Father Clifford saw a fine old man standing with his back to the fire. His companion pointed to him and said to Father Clifford, "That's my father." Father Clifford addressing himself to that fine old man said, "I hear you have been beating your son, here." "Yes," replied the fine old man, "I have been athrashing of the lad, as my father there (pointing to another old man sitting by the fireside in an arm-chair) used to thrash me when I was a boy."

Possibly it was the thrashing that kept these three old men alive, at all events, it seems to have been a tradition in the family, and not a bad tradition either. And it does us good to get a little persecution, it keeps us together, and teaches us to value our real friends, and to know who are our real enemies. Besides that we are put upon our mettle. We are told that we are to be robbed by law of State-aid to our schools, and we are to pay for the education of other people's children. The tyranny of majorities is very galling; but cannot last for ever. Justice will prevail at last; meanwhile we shall look to ourselves. We are determined to bring up our children Catholics, and not Protestants; and I believe we shall succeed. The Church is too strong, too tough, to be destroyed or permanently injured in this age of the world. Her resources are enormous. Let the world do its worst, and she will flourish. Let our rights to our share of State-aid be torn from us, and we will yet assist ourselves. If we have to pay for our education, at all events let us pay for the best we can get. Perhaps you may not be aware that I am personally acquainted with Father Beckx, the General of the Jesuits, I knew him first some twenty years ago when I was in Rome. He used to dine at St. Paul's on the feast-day of St. Benedict; and the Abbot of St. Paul's used to dine with him on the Feast of St. Ignatius. The Benedictines and Jesuits were always great friends. Each occasion that I visited Rome I renewed my acquaintance with the General of the Jesuits. And I believe he would do anything in his power to serve me. He is an active, honest, pious, determined man. He is called the Black Pope sometimes. Well, I am thinking if we are to be persecuted for our faith, and robbed of our rights, and made to pay for our schools, it would be well to pay, if we must pay, for the very best article in the market—for the best and foremost education the Church can give. What a splendid thing to place the great schools of St. Mary's, St. Francis', the Sacred Heart, and Mount Carmel, under the supervision of the Jesuit Order! They would turn out the

right stuff. They would see that the rising generation were honest and true and truthful from the heart's core. They would form such men as would stand the shock of the day of trial. I have seen very fine-looking trees toppled over by the first strong gust of wind, for they had flat roots when you came to see them and no holding power. Sometimes they are rotten at heart and diseased inside, and then they fall when the testing-times comes. We have seen some of these fall lately and we have had enough of them. The great religious orders will put these right and form for us some genuine, honest, thorough Catholic men who will be a credit to their country and their religion. And all this has been brought about by the recent agitation. We are beginning to awake from slumber and torpor. We are beginning to be alive to our dearest interests, and to be determined to secure them. What Archbishop has more reason to feel prouder than myself at this hour? Am I not conscious that every man, woman, and child throughout this great colony is one, I will not so much say, with me, as with that which is dearer to me than myself—with my principles, with the teachings of the great Catholic Church as expounded by the hierarchy. There may be some few shoneens and squireens, whom you might count on the fingers of one hand, who are disgracing themselves. But in every great contest that is to be expected. There never was an army, however brave, which had not some few cowards in it. But they melt into space, and are forgotten midst the great efforts of brave men, who are true and staunch to a great cause, who are loyal to the Faith of their fathers and the interests of their Chuch. There is not a Catholic worthy of the name in the length and breadth of the land who is not determined to make any sacrifice rather than send their children to Public schools. Our opponents have been doing their best to misrepresent the Pastoral of the Bishops, and to draw odium on their teaching. But the colonial mind is very keen and very clever, and I can afford to remain silent whilst the general public are quietly laughing at the miserable attempt to mistify and

distort things which are as clear as the noon-day. We have said that secularist education and schools founded on secularist principles are "seed-plots of future infidelity, immorality, and lawlessness; that they are calculated to debase the standard of human excellence, and to corrupt the political, social, and individual lives of future citizens." Our opponents cry out against this utterance of a great truth, proved by the experience of ages, as an insult and a slander on themselves and their children. Let them read the words in the right light and they will find that they are the exposition and enforcement of a great principle, which never needed insisting on more than at the present day. Where the faith is not taught, where morality is not taught, and where reverence is unknown—in schools where the young are not drilled, and drilled continually, in these things, there human nature will assert itself, and the children from such schools cannot be expected to carry from them that which never had been taught in them. When they grow up how can they be expected to be filled with a spirit which did not exert itself upon them when they were young? You know, we all know how hard it is to keep straight in this world. As the Irishman said to a friend of mine, "Your reverence, the Faith I can manage pretty well, but it's the morals that bates me!" We have to meet the weakness of human nature by thorough Catholic schools, not by means of thorough Protestant ones—and, cost what it may, thorough Catholic schools we will have. But I am running on at too great a length. I must return to the work in hand, though considering the events of the last few weeks, the grand demonstration of Catholic unity throughout the country, I could not very well have remained silent or said much less. Well, here is a letter from my dear old friend, Mr. Tracy, of The Oaks. You will remember that last meeting I told you that I visited him on his sick bed, and that he spoke to me with great evident interest in St. Mary's New Cathedral. Here is a very kind letter from him, enclosing five pounds. He says:—"My Lord, I enclose to you a cheque for five

pounds towards the building fund. I give five pounds this year as my yearly subscription, and I will give the same every year, please God, as long as I live. Nothing will please me better than to think I put a stone in the great house of God. When you hear of my death offer the Holy Sacrifice of the Mass for my soul." This is a truly Christian letter from a truly Christian man; and I am sure we, all of us, will think of dear old Mr. Tracy with kindliness, and pray for him. With regard to the work done since last month, Mr. Eves reports as follows:—"I have the honour to report that the works under my supervision are being executed in a very satisfactory manner, the material and the labour being of the best description. During the last month the whole of the work has been on the clerestory walls on choir and west transept. There are twelve triforium openings on these western walls, and eleven have been built with tracery and arches over. The number of men employed are as follows:—Masons 18, blacksmith 1, labourers 7, total 26." Thus the great work goes steadily along. It is for us to persevere in our endeavour, and it will go on until it is finished—till that glorious day comes when those who are so privileged will have the pleasure of seeing the spendid ceremonies which will accompany the opening of the most beautiful minster in the southern hemisphere. And now I must call upon my friend Mr. Kelly to address you, for though he comes from New Caledonia he does not feel less interest in this glorious work than the most interested and the most enthusiastic amongst us.

Sydney, December 23, 1879.

[Speech at the Guild Hall, on occasion of Distribution of Prizes to the Jesuit scholars of St. Kilda's.]

Ladies and Gentlemen: I need not tell you that I have come to this Guild Hall to-day with sentiments of particular pleasure. And I have distributed the prizes to the boys with a very lively satisfaction. The scene which we have witnessed, and are still witnessing, cannot but impress those interested in the school—those who are interested in education generally—with feelings of a consoling kind. Here the reverend fathers of the great society of Jesus are offering us the first fruits of their labours. Here you see the Catholic youth of Sydney, under their patronage and care, receiving the rewards of their diligence and their abilities. I know, it would be foolish to ignore the fact that our opponents do not entertain the same opinion of the Society that we do. I know also that I have the credit—and I take the credit of having brought the fathers here. And I do not intend this occasion to pass by without telling you and those who care to hear me, why it was that I invited the Jesuits, above all other people, to start a school and college in Sydney. I did so because I thought them the best men for doing such a work. How shall I by the same stroke knock bigotry on the head, and bring out my entire meaning? I will bring three witnesses forward, and the three of them will, I believe, perform this service for me. They shall be as unlike as three men possibly can be. They shall speak, not in theory or in the air, but from personal knowledge and actual experience.

I will take, first, one who was once a Protestant and then a Catholic; then another, who was first a Catholic and then a Protestant, and, finally, I fear I must say it, an infidel; and lastly, I will take one who has been a

Catholic all his life—all three knowing the Jesuits, not merely by hearsay, but by personal knowledge, and immediate contact with the men themselves. My first witness is no less a personage than that great thinker who, in his Apologia, so wonderfully vindicated his character for honesty, truthfulness, and candour. In one of his lectures he undertakes to investigate how it is that the Catholic Church is so much hated. He says : " I am here investigating how it is she (the Catholic Church) comes to be so despised and hated amongst us ; since a religion need not incur our scorn and animosity simply because it is not recognized as true. And, I say, the reason is this, that reasons of State, political, and national, prevent her from being heard in her defence. She is considered too absurd to be inquired into, and too corrupt to be defended, and too dangerous to be treated with equity and fair dealing. She is the victim of prejudice which perpetuates itself, and gives birth to what it feeds upon." Then the Cardinal proceeds to give three instances of what he means. One of these instances is that of the absurd notion which that wonderful creature, the " British public," has of the Society of Jesus. Coming from such a keen observer as Cardinal Newman, from a man who is looked upon as the very pattern of all that is straight and English, this testimony is of extreme value and of singular interest for calm and equitable minds.

Having given a sample of this strange prejudice regarding the popular view of the middle ages, he says :— " Next I will take an instance of modern times. If there be any set of men in the whole world who are railed against as the pattern of all that is evil, it is the Jesuit body. It is vain to ask their slanderers what they know about them. Did they ever see a Jesuit ? Can they say whether there are many or few ? What do they know of their teaching ? ' Oh ! it is quite notorious,' they reply, ' you might as well deny the sun in heaven : it is notorious that the Jesuits are a crafty, intriguing unscrupulous, desperate, murderous, and exceedingly able body of men—a secret society, ever plotting against liberty and

government, and progress, and thought, and the prosperity of England. Nay, it is awful; they disguise themselves in a thousand shapes, as men of fashion, farmers, soldiers, labourers, butchers and pedlars; they prowl about with handsome stocks and stylish waistcoats, and gold chains about their persons, or in fustian jackets, as the case may be; and they do not hesitate to shed the blood of any one whatever, prince or peasant, who stands in their way.' "Who can fathom," continues the Cardinal, "the inanity of such statements?—which are made, and, therefore, I suppose, believed not merely by the ignorant, but by educated men, who ought to know better, and will have to answer for their false witness. But all this is persisted in, and it is affirmed that they were found to be too bad even for Catholic countries, the Governments of which, it seems, in the course of the last century, forcibly obliged the Pope to put them down."

Such is the ill-concealed scorn with which one of the highest intellects and honestest minds in England treats the miserable clap-trap of self-deluded bigotry, and the outpourings of false witness against one of the most glorious Orders of the Catholic Church. Now, let me take a witness of very different calibre and character. What does a Spaniard say of the Spanish Jesuits, who are supposed to represent the quintessence of all that makes up the speciality of the Society of Jesus? The unfortunate Blanco White, who wrote so many bitter things against the Church, and who, in his restlessness, finally ended in unbelief, speaks of the Spanish Jesuits—so far as his praise goes—in the following terms:—"The Jesuits," he says, "till the abolition of that order, had an almost unrivalled influence over the better classes of the Spaniards. They had nearly monopolised the instruction of the Spanish youth, at which they toiled without pecuniary reward, and were equally zealous in promoting devotional feelings both among their pupils and the people at large. . . . Wherever, as in France and Italy, literature was in high estimation, the Jesuits spared no trouble to raise among themselves men of eminence in

that department. In Spain their chief aim was to provide their houses with popular preachers, and zealous, yet prudent and gentle, confessors. Pascal, and the Jansenist party, of which he was the organ, accused them of systematic laxity in their moral doctrines; but the charge, I believe, though plausible in theory was perfectly groundless in practice. . . . The influence of the Jesuits on Spanish morals, from everything I have learned, was undoubtedly favourable. Their kindness attracted the youth from their schools to their company, and they greatly contributed to the preservation of virtue in that slippery age, both by the ties of affection and the gentle check of example. Their churches were crowded every Sunday with regular attendants who came to confess and receive the sacrament. . . . Their conduct was correct, and their manners refined. They kept up a dignified intercourse with the middling and higher classes, and were always ready to help and instruct the poor, without descending to their level. . . . Whatever we may think of the political delinquencies of their leaders, their bitterest enemies have never ventured to charge the Order of Jesuits with moral irregularities." As coming from one profoundly hostile to everything Catholic, this evidence is of considerable value But there is a third witness who has had the blessing of being a Catholic all his life, and whose testimony is of more importance to me, in one way, than that of those two who have been mentioned—and that witness, ladies and gentlemen, is myself. It is I who invited Father Beckx, the venerable and saintly General of the society, to found a school, and finally a college in Sydney. On me rests the responsibility of bringing into this colony, into this fair city, those deeply slandered and ill-used men, and gladly do I publicly acknowledge before you all my great gratification at having done so. I know, of course, that there is a considerable quantity of literature in the world, which has been written to write them down, to blacken them, and instil poison into the very sound of the name they bear.

I know, on the other hand, that there is a vast store of literature in the world, which holds them up to the love, the gratitude, and the admiration of mankind. I know also that they are not singular in this, for I am perfectly well aware that all great moral and spiritual influence, which stand out and vigorously assail either of these great concupiscences, or all of them at once, as an inevitable consequence, receive heavy blows charged with hatred and malice, with slander and calumny, and all those various elements of retaliation which belong to the unscrupulous and the guilty. Open the volumes of accusations which have been brought against the Christian Church; read the violent attacks made upon the spotless King of men Himself; what book has been more violently torn to pieces than the inspired Word of God? indeed the Majesty of heaven Himself, in these days especially is, assailed and blasphemed by thousands, whilst a literature has sprung up in our English-speaking countries which would sweep the heavens clear, as being the creation of knaves and liars who desire to dupe women and fools, and to keep in bondage the free spirit of man, who is alone divine. Well, if such be the case, how can we expect the Jesuits, knowing what a prominent part they have taken in the struggle for Christianity, to escape? To me the anomaly would be were they the solitary and startling exception. The tongues of their adversaries, to me at least, are so many testimonies in their favour; and were they not so maligned I should begin to think that perhaps they at one time or other had shirked their duty. Dismissing then the literature which assails them and that also which holds them up to admiration—putting notions on one side and getting hold of things—I ask myself out loud—why did you invite the Jesuits to Sydney? Because I felt sure that if they got hold of the education of our youth, they would confer an inestimable benefit on the colony. But why are you so positive? For this simple reason, because I know the men themselves, I am intimately acquainted with their spirit, and

have witnessed its effects. Where have you got to know all this? In England and in Rome. I found them to be men of great self-sacrifice, great devotion, great simplicity and courage, and animated with one abiding central influence which ran into and vivified everything they did —their one desire and aim that God should be glorified by all they did, and that they themselves should be forgotten. Humility, obedience, loyalty to a cause, courage, truth in word and work, and above all an ardent love of God, these qualities struck me in them. Then I was struck by their power over youth, and the knack they had of infusing into them a kindred spirit to their own. A vast number of our most honorable and successful Catholics at home were educated by the Jesuits. Their name and the discipline of their houses attract the cleverest and most earnest of our converts into their ranks. Men, women, and even the young, when they fall into any trouble, find in them that enlightened counsel which illuminates, and that gentleness which attracts and consoles the broken or wearied heart. All this and much more I observed. I always found them, and I am speaking now principally of Rome, men of science and men of prayer, living in this world, though not of it, for the sake of others, and manifesting those high traits of religious character which belong to approved Orders when in their most perfect discipline. I am so positive, then, because I know what I am talking about, and am intimately and personally acquainted with the Order and with the men. I believe they will eventually work great good in the Catholic body. Their training, gradually, will tell. Their principles will be communicated to the boys. These will learn the true Christian humility on which so much of man's true greatness is based; they will learn obedience, and the meaning of it—its refining and elevating power. They will learn in this great school of Christian character to be loyal to a cause, brave in its defence, and true in the thought of the heart, and the word on the lips, and the deed of the hands. Above all, one central force or

motive will animate them—a profound love of Christ their Master, whom they know will one day be their Judge.

As to the capacity of the order for teaching a secular course of learning that is acknowledged by friend and foe. What I principally look to is their capacity for forming genuine Christian men. To teach science and classical learning is one thing: to be able to turn out a Christian man, is another. To do that requires not only brains and heart, and a noble spirit, but a long and careful spiritual training based upon personal abegnation—on something akin to heroic virtue. An easy man of the world may instruct, but it takes a mortified man of God to educate in the very highest meaning of that word. Ladies and gentlemen, I have detained you too long. But I could not allow this occasion to pass by—this first public occasion of my meeting you in presence of the Jesuit Fathers—without telling you, and telling the world some of my reasons for inviting the sons of the chivalrous St. Ignatius to undertake the great responsibility of training, instructing and educating your children. The witness of Cardinal Newman, who knows so well the Catholic reality and the popular Protestant delusion on this question; the striking testimony of Blanco White; and my own varied and personal experience, form sufficient reason, to my mind, for speaking positively upon this subject, whilst the ravings of ordinary ranters offer a kind of rough confirmation of all that has been said, and make us feel doubly secure in the thought that really good men, who have such grotesque opponents, must be doing a work of no ordinary merit, must be holding out a promise of no ordinary success. If there are any amongst our more liberal-minded non-Catholic fellow-colonists who still hug their illusions, let them go to St. Kilda's and see what the Jesuits are really doing. Let them make the personal acquaintance of Father Dalton, or Father Kelly, or Father Clancy. Let them study the system of education given by these real Jesuits, living in the flesh, and they will find that the nightmare which

possessed them even in their waking hours, will speedily disappear; and that a Jesuit is simply a fellow-creature who has given up all the world can offer in order to save his own soul by the highest form of virtue, and, then, the souls of others by teaching them not only the science of this world which passes away, but the science of the Saints which endures for everlasting. Come close to the phantom and it will vanish, the monster will disappear, and in its place you will find a man of God. We, who, day by day, come in contact with these men, learn what they are; those only who have no experience of them live upon illusions, create the spectre which they tear to pieces, and render themselves objects of compassionate contempt to reasonable men. Ladies and gentlemen, I have done. I wish you all a merry Christmas and a happy New Year, and hope that when the vacation is fairly over, the boys will return punctually, if not joyfully to schools.

Sydney, January 11, 1880.

[Lecture on Education in the Pro-Cathedral.]

It may be remembered by some in this vast assembly that at the outset of this education controversy I promised to do two things—first, to publish a series of Pastoral Letters; and, then, to follow them up by a course of lectures. The Pastoral Letters have had the run of Australia, and I may add, America; and now that they have done their work, I propose to keep the second part of my promise, and deliver a series of discourses upon this all-absorbing and all-important subject, for the benefit of those who care to hear me or read what I have said. Fortunately, the piles of abuse that have been offered me by way of reply, have had the effect, which I so ardently desired, of inducing those who otherwise would turn a deaf ear to me to listen attentively to what I have had to say. An audience has been provided for me by the opportune violence of my opponents, which I should have despaired of getting together by any personal effort of my own. Nor do I speak unkindly of them. I believe profoundly in the ignorance of my fellow countrymen with regard to Catholic truth and the Catholic Church. They are mostly as sincere and violent as they are wrong in this matter; and I have as a rule found that, after they have got into a great fury—to show that, being Britons, they will on no account be slaves—they calm down wonderfully, and are ready to listen patiently to reason. All nations have their ways and peculiarities. We have ours; and this is one of them; and though I do not look upon it as altogether rational, still I believe it to be very useful. The British public is like a spoiled child in many ways, and like most spoiled children it is not without many great and noble gifts. Though it knows how to get into a towering rage, it knows, too, how to be generous,

and how to treat the object of its anger with fairness and kind consideration. It does not wish to be unfair. Its desire is to be just, nay even generous. And I am fully confident that the day will come when those who have been most abusive in their language will see that they have made a mistake, and will come to respect and treat with consideration the conscientious expressions of the views of their opponents.

Meanwhile they are serving my cause by drawing attention to the great principles of which I am an humble exponent, and by fixing expressions in the public mind which, at present, seem to tell against us, but which will eventually be as so many arrows piercing error to the heart, so many watchwords for a time of danger. I say to all who disagree with me, to my most bitter opponent I say: "Strike, strike as hard as you will, but listen; listen, and I am fully repaid for all your striking, which, to tell you the truth, does not do me very much harm. To my own people, who have shown so profound a Catholic spirit, who have been so united all through this noisy time, I say: Listen, and grasp the Church's teaching, and remember your responsibilities in regard of the Catholic faith. You owe it those who went before you, you owe to yourselves; you owe it to those who will come after you, to keep the faith in all its integrity and purity. This education question involves your dearest interests. Depend upon it, in these days education means religion. This is, if not openly, at least tacitly, acknowledged on all sides. In proportion as a form of religion has retained dogmatic teaching and an hierarchial form, it stiffly stands by its religious schools; in proportion as dogma and priesthood are discarded as representing error and superstition, the religious schools are despised, and the State schools are adopted, till, finally, we find ourselves in the midst of the Freethinkers and Atheists, who laugh to scorn all religion, and maintain that no child should be taught any religion whatsoever. Allow me to explain myself by a comparison. Life, moral and spiritual, is an ocean. The present pressure in the direction of

infidelity is as a strong current running in that ocean. The course of the current depends on many causes, on other currents, on sands which are ever on the move, and on the condition of the heavens. Now, the current at the present moment is running, or rather plunging along towards its only resting place—hopeless and barren atheism, utter unbelief. If you get into it you will be carried away by it. It is so broad, and runs so swiftly, that some think it is more than a current, they imagine it to be the healthy movement of life's ocean itself. They think that the whole world is advancing towards a new civilization, and that religion and the supernatural will, like Denominational schools, be gradually, and not very slowly, swept away.

But such is not the case. This current is but a fashion that will not stay. It is not the universal expression of a healthy function. It is not a normal movement, and an abiding one in the great ocean of life. It is but a phase, a terrible, a dangerous phase, which, if not in our time, will eventually pass away. Infidelity can never become a world-religion. Human nature was made for a God, and the human spirit must adore. When it has fallen to its lowest—then it will rise and go home to its Father. Meantime, what do we believe? What does our faith teach us? It teaches us that that current leads straight into the everlasting fire of hell, and the everlasting loss of the Almighty God. For a Catholic to plunge into that current is deliberately to plunge into his eternal damnation or at least into that which will, unless he repent heartily, inevitably issue in such a frightful finish. And so with a Catholic child. For a Catholic parent to plunge his innocent helpless child into that current is to turn him headlong into the seething ocean of misery and despair—to jeopardise an immortal soul which God Almighty had confided to his care. I am not, let it be remembered, propounding any views peculiar to myself. I am simply insisting on the Gospel truth as it is held by the Church of God, and which everyone calling himself a Catholic is bound to believe. If you do believe in a God Almighty,

Creator of heaven and earth, and in an everlasting Judge —if you do believe in everlasting punishment, then you must believe that the road which leads to the denial of that God and of that punishment leads straight towards that same punishment which the Lord has prepared for those who mortally sin against him. This we all believe with fear and trembling. This all Christians, I suppose, who are in any way worthy of the name, must believe. This none can call in question who hold to the Gospel and to the Epistles of St. Paul.

Does it not follow, then, as an inevitable consequence, that all Christians should avoid a current which bears in the direction of everlasting death—as they would a stream which ends in a frightful waterfall, or some destroying whirlpool? Would not all honest men point out the danger, and suffer anything rather than hold their peace when they saw thousands unconsciously borne along to inevitable destruction? Would they not gladly bear the taunts and insults, and scorn of the many, if only by speaking out they could save the few? could save even only one? And what is it that is feeding and swelling this current in the ocean of modern life; Is it religion? No, that cannot be Is it deficiency of religion? We know that is it. It is loss of faith, together with a systematic method, invented by those who never had faith, or who have lost what they had, for bringing up the young in a kindred frame of mind. The great feeder of the terrible current, which ends in everlasting catastrophe, is education without religion; and the great means, the only means of opposing it—or rather escaping it—is education with religion; not with sham religion, but with true and genuine religion, such, for instance, as is taught by men and women who have proved their sincerity by sacrificing their life and strength, under vow, to perform this work of highest charity. The education question, then, in reality, is the paramount question of everlasting happiness or misery of your children. Look at the little ones around your table. Father and mother, look at your dear, loved children. You are responsible

for them. You are responsible for their future, for their eternity. You will have to answer for them as well as yourselves. I ask you—ask yourselves, as you look upon them—What class of education will you give them in these days of the soul destroying currents? If you send them to schools where they will have no religion taught them, you will be preparing them for the current which ends in death. If you send them there, where your faith is taught them, and where they can be religiously trained, you will be doing your duty by them and helping to save their souls.

Allow me this evening, first, as an introduction to my course of lectures, to bring before your attention the similarity of the currents running on towards Atheism in Australia and America. Next, I propose pointing out the bearings of Public school education with regard to the current in America, for everything points to a similar system, in the main, being introduced amongst us. Indeed, so far as Catholics are concerned, the systems are identical. Common schools in America are strictly secular, and Public schools, so far as Catholics are concerned, are strictly secular in New South Wales; and, before long, the current will carry out of our Public school, that miserable pretence at religion which has been introduced to save appearances till the people have been educated to the standard of pure secularism in educational establishments. And, finally, I shall indicate to you the position of Catholics in America, and the method they have adopted to save their children from the ruin of body and soul to which they would be exposed in Public schools. By such studies and comparisons as these we shall come to some kind of knowledge of our true position, and learn how to make up our minds what to do. Moreover, we shall by those investigations bring out before the minds of our fellow-colonists our real position, and the meaning of our action, which seems to many of them so imprudent and inexplicable. Our great strength is in being known. The strength of our opponents is in our being misunderstood and painted any colour except that which really

belongs to us. "The audacity of Dr. Vaughan," of which we have heard so much, is simply a protest against my standing boldly forward and showing myself to be what I really am. Cardinal Newman saw this principle of Catholic advance many years ago. He said to the Catholics of England what I now repeat to the Catholics of New South Wales. He said: "Your sole object, I say, must be to make yourselves known. This is what will do everything for you; it is what your enemies will try by might and main to hinder. They begin to have a suspicion that Catholicism, known to be what it really is, will be their overthrow. They have hitherto cherished a monstrous idea about you. They have thought not only that you were the vilest and basest of men, but that you were fully conscious of it yourself, and conscious too that they knew it. They have fancied that you, or at least your priests, indulged in the lowest sensuality, and practised the most impudent hypocrisy, and were parties to the most stupid and brutish frauds; and that they dared not look a Protestant in the face. Accordingly they have considered and have thought us quite aware ourselves, that we were only in the country on sufferance; that we were like reputed thieves, and other bad characters, who, for one reason or another, are not molested in their dens of wickedness, and enjoy a contemptuous toleration if they keep within bounds. And so, in like manner they have thought that there was evidence enough at any moment to convict us if they were provoked to it. What would be their astonishment if one of the infamous persons I have supposed stood upon his rights, or obtruded himself into the haunts of fashion and good breeding? Fancy, then, how great has been their indignation that we, Catholics, should pretend to be Britons; should affect to be their equals; should dare to preach, nay, to controvert; should actually make converts, nay, worse and worse, not only point out their mistakes, but, prodigious insolence! absolutely laugh at the absurdity of their assertions, and the imbecility of their arguments.

They are at first unable to believe their ears, when they are made sensible that we, who know so well our own worthlessness, and know that they know it, who deserve at the very least the hulks or transportation, talk as loudly as we do, refuse to be still, and say that the more we are known, the more we shall be esteemed. We, who ought to go sneaking about, to crouch at their feet, and to keep our eyes on the ground, from our consciousness of their hold upon us—is it madness, is it plot, what is it which inspires us with such unutterable presumption? They have the might and the right on their side. They could confiscate our property, they could pack us all out of the kingdom, they could bombard Rome, they could fire St. Peter's, they could batter down the Coliseum, they could abolish the Papacy if they pleased. Passion succeeds, and then a sort of fear, such as a brutal master might feel, who breaks into fury at the first signs of spirit in the apprentice he has long ill-treated, and then quails before him as he gets older. And then how white becomes their emotion, when men of their own rank, men of intelligence, men of good connections, their relatives or their friends, leave them to join the despised and dishonoured company! And when, as time goes on, more and more such instances occur, and others are unsettled, and the old landmarks are removed, and all is in confusion, and new questions and parties appear in the distance, and a new world is coming in—when what they in their ignorance thought to be nothing turns out to be something, they know not what, and the theodolite of Laputa has utterly failed, they quake with apprehension at so mysterious a visitation, and they are mad with themselves for ever having qualified their habitual contempt with some haughty generosity towards us. A proud jealousy, a wild hate, and a perplexed dismay, almost choke them with emotion."

Only one who had been living in the midst of all this half his life could have painted that picture. That it is a true one has been echoed and re-echoed in this colony for

three long months and more by every little newspaper and every small voice that knew how to take up a cry. Cardinal Newman, in that extract from his lectures, explains the full meaning of the words so often used—"the audacity of Dr. Vaughan." As if they would say, "How dare a Catholic Archbishop speak or defend himself, or have any view, much less propound any, in a free country like this. What unheard-of insolence and brass for that creature, that felon, that miserable worm, to do anything except lick our feet, and thank us for the privilege of doing so. We have come to a pretty pass, indeed, when such conduct is permitted, and when live Jesuits, too, whom the law brands as beasts of the fields and veritable dogs, are spoken of with respect by Catholic Archbishops in the public Press, and when such archbishops are permitted, in spite of such enormities, to darken the streets with their presence, and to breathe the same air with us, lords of the creation and gods of the universe, as we are. Why, we could batter him to pieces, and blow up St. Mary's, and annihilate St. John's if we liked; but then, possibly it would be rather awkward if we did so; so, perhaps, if we simply misrepresent and misinterpret, and call names, it will do as well, and we shall be able to brag of it to our friends, and be safe, too, which, after all, is a consideration" Well, such is the temper of the noisy ones amongst us at the present hour. The way to put them on their backs is to get honest men to know us, to hear us, to become our confidants and our friends, for when once the illusion has been dispelled all will be in our favour; honest men will believe in us; those who have borne false witness will have to suffer for their baseness, and we shall be treated with respect, and with affection, and with trust by those of our fellow-colonists who are worthy of our notice or recognition. That is why I am speaking out, and claiming my right to be heard; that is why I will not, I shall not hold my peace; and why I am bent upon my principles being known, and upon the full Catholic position being displayed before the world. We may suffer for a time, but Truth is great, and will finally prevail.

Bishop M'Quaid, of Rochester, in the United States, has pictured what has been gone through in America respecting the education question, and he seems, in great measure, to be speaking of what has happened here. "Many silly things have been said," says he, "in reference to the agitation of this question. To listen to some people one would suppose the right of 'free speech' had come to an end; that a public question in which all are interested should not be discussed; that the right of arbitrary taxation alone remained in a republic, the essence of whose life is the will of the people, founded on law and justice; that our young nation, which cast off its swaddling clothes so quickly and so completely, is already as hide-bound by a system, because it is a system, as any old shrivelled-up European despotism that has been growing with its pet systems for centuries past. We have been invited to leave the country; there have been fearful mutterings of blood-shedding and war to the knife. Yet no one has been hurt, if some people's folly has been exposed. There is talk, they tell us, of a No-Popery party. Well, we have seen No-Popery times, the Native American party and the Know-Nothing party. We have passed through all these crucibles. Can anyone point out in what way, in any degree, the Catholic Church has been injured by any or all of these outbreaks of insensate bigotry? These commotions but serve to call attention to the claims of the Church, induce thinking men to inquire into the nature of these claims, and end by giving the Church large harvests of earnest and sincere converts. We propose, with God's help, to continue this discussion—this agitation. We hope, in time, to enlist in it the sympathy and labours of many. It presents a fine field for the talents and abilities of our young men. In its study they will instruct themselves and learn how to instruct others. It is the work of coming years. All other questions pale before it. If we are not to educate our children in our own faith, Churches of more perishable material would be in order; these solid structures in brick and stone, arising on every side, would only stand as monuments of the folly of a race that so dealt in material

things that it could not preserve for a few generations a faith handed down to it by persecuted ancestors who had treasured it lovingly and steadfastly in thatched chapels during centuries of hardship and martyrdom. Build school-houses then for the religious training of your children, as the best protest against a system of education from which religion has been excluded by law. Every consideration—every principle of American love of liberty and fair play—calls upon us to resort to all legitimate and well-known means of influencing and changing the public mind. Our American friends would despise us, and hold us unworthy of the blessings of self-government, if, with all the lessons of the past before us, we did not make use of these means to help our cause. We have the press, the rostrum, and the newspaper. Our documents must be circulated by the hundred thousand; they must reach all classes of the community. The present system could not go on for a year if the people fully understood all its workings, and saw without prejudice the injustice inflicted on large classes of citizens. When the parents of the five thousand children attending the common schools of Rochester come to realise the fact that their children are receiving their education at the expense of neighbours, whose children are educated in other schools; that these neighbours are poor men and poor women, in the same walk of life as themselves struggling day by day to earn a moderate living, shame and proper self-respect will cause them to be unwilling recipients of what has the look of charity, and a charity at the expense of their mates and companions in the shop, the store, the factory, and the field. This spirit of self-respect, so strong in all Americans, joined to their innate love of fair play and equal rights, will cheer us on in our work of diffusing a knowledge of all sides of the question among our fellow-citizens." Do not these words of Bishop M'Quaid read as if they had been put together for the very purpose of showing you how similar is your condition to that of the Catholics in the Great Republic? And do not we look upon the outcome of our struggle just as the Bishop of Rochester

looks upon his—as issuing in great gain for the Church of God in any case, and finally, in our making our fellow man see that we aim at no domination, but simply at preserving the salt in the earth, Christianity in the land amongst our people, and in that form in which it has been handed down to us.

So far for similarity in our general position. What now about the athiestical current? Take America first, then Australia. Take Boston as an example: "Boston," says the Hon. Charle Smythe, "imitates ancient Rome, and receives every foreign divinity among her own idols. "Positivism" now sits in a professor's chair in orthodox old Harvard—is honoured, endowed, and endorsed by Puritan divines! But what is "Positivism" The "St. Simonians" call it by a long Greek compound—Deanthropomorphization—or the elimination of the image of God out of the minds of men. (I will say here, parantheticallv, that to drive Him out of the Public schools is the most effectual way to do it.) Well, "Positivism" is, on its own showing, a very mild-mannered moral cutthroat. It combats nothing, disputes nothing, denies nothing, but quietly ignores and despises all manner of creeds, sects, and beliefs. It assumes to act by scientific processes and generalizations, and ultimately through physical studies directed to feed and gratify all sensual wants, satisfy the mind, and drive from its memory all spiritual aspirations and ideas. The Positivist says "a mind thus prepared, no longer feels, in the slightest degree, any religious want, but reposes with the fullest confidence on its own interior being." This interior being, they sometimes call the "God of Humanity." For you see the infidel will have a God of some kind. The Process of Posivitism may be compared to the process of petrifaction; as the plant or other organized thing, in this case does not, so to say, undergo a conversion into stone, but suffers first an absorption of its own elements, and the substitution in their stead of the new matter of stone, so the "Positivist" subject has all his natural, moral and religious elements gradually disintegrated and

removed by the force of animal gratifications, and their place taken by those instincts and desires that best accord with his fallen nature. The Public schools are at once the cause and effect of this atheistical petrifaction. You can trace their influence and effect all through from Prussia to New England, with unerring certainty." Now, what have we here? A distinct declaration, by a gentleman of high repute, who has deeply studied the matter, that the great feeder and sweller of the atheistical current is Public school education. It is both a cause and an effect at one time, and acts and reacts on the public life in such a way as to gradually extinguish those principles of supernatural religion on which man's permanent greatness is based.

Turn now to Australia. In what direction is the current flowing in this new world in which we live? Mr. Marcus Clarke, in the first number of the *Victorian Review*, has written an article headed "Civilization without Delusion," which is the most remarkable production in that periodical. It is remarkable, not on account of its intrinsic merits, but on account of its doing the duty of a straw—showing clearly the direction of the secular wind at the present hour in the most active of our Australian colonies. Though the thoughts are crude, and the views of small value, the general drift is of immense value as indicating the spirit which is abroad. Being extreme and ruthless in its declarations, and undisguised in its tone, this article may be taken as representing the views of advanced explorers of the religion, or rather irreligion, of the future, and as a fair representation of the religion of Denial against which all Christian men will have to wage an internecine war. Like all modern thinkers, who look carefully on the forces which are energising in the world about them, Mr. Marcus Clarke takes the Catholic Church as the greatest antagonist of modern infidelity, though, like most of them, he naturally considers that even she has had her day. "The old Church," he says, "still loudly asserts that she holds the keys of heaven and hell; that she is eternal and will

never die, Brave old Church! gallant defenders! faithful servant! But it is useless, the political necessity which created and sustained you has passed. March with marching civilization, and you will live. Oppose it, and your shrines will be those of Osiris, and your temples with those of Egypt. The age of the miraculous is over; the belief in sacred incarnations, in heavenly interpositions, in personal relations with the awful spirit of the Universe, is dead. The temples are still full of worshippers, the offerings still tinkle in the plates, the confessionals are still thronged with breast-beating penitents, and the bedsides of the dying still cheered by the sweet delusions poured into too willing ears. But go out into the world. Where is your religion then? Does it inspire the politician, assist the man of science, or aid the physician? No, it embarrasses them all. Do its teachings lighten the heart of the philosopher, or assist the efforts of the philanthropist? Read the literature of the day—sip the life-blood of the running age—and answer."

And what is this life-blood of the running age? Mr. Clarke, speaking the language of a secularist school of the most advanced thought, tells us what it is by giving us instruction how to produce it in large quantities by means of the modern style of education. His words are extremely valuable and of profound import, as expressing clearly what many vaguely think, and what many others clearly think, but have not the hardihood to throw into precise and public expression:—"Educate your children," says Mr. Marcus Clarke to the people of Victoria; "educate your children to understand the discoveries of Tyndall, Huxley, and Darwin, and you will find them pleasantly laughing at the old fables of Jonah, Balaam, and Lazarus. Mankind, freed from the terror of future torments, and comprehending that by no amount of prayers can they secure eternal happiness for their souls, will bestow upon humanity the fervour which they have hitherto vested in sighs and hymns. The creed which teaches that the intellect should be distrusted will fade away. The interests now felt in Churchmen's disputations will be transferred to discoveries of science. The

progress of the world will be the sole care of its inhabitants, and the elevation of the race the only religion of mankind. And this consummation of civilization is nearer at hand than many think. 'The demonstrably false,' says a writer in the *North American Review*, 'now exists in occasional and limited survivals, and if the process of popular enlightenment continues in the future as in the present, a twentieth century will see for the first time in the history of mankind a civilization without an active and general delusion.'" Here, then, we have placed before us the aim of secularist education in clear and intelligible terms. Many secularists may disagree with many things that Mr. Clarke says. That is not the point. The point is this: that Mr. Marcus Clarke has embodied in language the general bearing, or tone, or tendency, of the current of Atheism or infidelity, which we have to oppose; and he, like others, looks to the great modern instrument for moulding the world to his views in the schools where the young are taught, and where the plastic mind and heart are moulded for life. So far, then, for the two currents in these colonies, and in the Great Republic. So far for Public schools being the great instruments for wrenching the world out of the Christian groove, and hurling it in the opposite direction. Let us now look at the schools themselves — these American schools, towards which ours will assimilate themselves more and more day by day. The Protestant Bishop of Tennessee, speaking of the education given in the United States, said, in a lecture given by him on that subject in London: "He was anxious to lay the secular system open before the meeting, because he believed it was a matter of profound interest, not simply to the Church, but to the people of England, of every name, denomination, or sect, that it should be well understood—that the people of England should understand well what they were doing, and not take another leap in the dark. . . . Mr. Frazer, in his report, said that the intellectual tone of the schools was high, and the moral tone not altogether unhealthy, but that the religious tone was

altogether absent. There was just no religion at all in it. It was secular, and took no notice of God, or of Christ, or of the Church of the living God; or, except in the most incidental way, of God's Holy Word. The intellect was stimulated to the highest degree, but the heart and affections were left uncultivated. It was a system which trained for business, not for the duties of life. As there were differences of opinion about Christianity, it was not allowed to be spoken of, and a knowledge of it was not one of the qualifications of a teacher. A man might be a Mahomedan or a Hindoo, if he were only proficient in geography, arithmetic, or the exact sciences. The teachers in the normal schools might be infidels, provided they did not openly inculcate their scepticism, and, in point of fact, in the schools which were designed to train teachers only, a vast majority were not Christians. . . . It was quite true that in some schools—the number was comparatively small—the Bible was read, and in some the Lord's Prayer was said; but who could presume to call that Christian education? Merely reading the Bible without explanation or comment was not instruction. What would be said of a military school where the professors read only a chapter or two on military tactics, but gave no lessons, made no comments, required no drill? How could they expect mere reading the Bible to the young would make Christian men and women? But in the great majority of schools even that was not done. And so the youth of the country left the school ready in figures, skilful with the pen, well instructed in the anatomy of the body and the mechanism of the steam-engine, but utterly ignorant of the principles of duty, truth, religion, and honour—without knowing the Ten Commandments or the Apostles' Creed. The result was stated by the Rev. Mr. Cheever, that five-sixths of the people of the United States do not attend any place of public worship. It was this which made a distinguished Prussian remark, 'I came to your country to study its geography, its laws, its institutions, and I find 2,000 religions and nobody believing in God.' He believed that this lamentable state of things grew out of the secular system. Fox,

the founder of the first reformatory for children very well asked, 'Of what use is it to a commonwealth that its rogues should know how to read, write, and cipher? Those acquirements are only so many master-keys put into their hands to break into the sanctuary of human society.'" The Bishops words are borne out by the prison reports of the United States. The Inspector of Prisons in the State of New York, say, "Of the convicts in the Auburn Prison, 468 had received no religious or moral instruction, and 512 had never read the Bible or attended Divine service." The chaplain of another prison says :—"Of 631 prisoners, two only were familiar with the Scriptures and had been well instructed in Christian doctrine. 204 were ignorant of the Saviour's name, and could not repeat the Lord's Prayer, "That the Devil is in the Public schools raging and rampant," says the *Boston Pilot*, "among the pupils, as well as the teachers, no one can doubt who has sent a little child into them, as guiltless of evil and unclean thoughts as a newly formed snow-flake, and had him come home in a short time contaminated almost beyond belief by the vileness and filth which he has seen and heard and learned there." Muller again bears this out when he says : – "The frightful increase of immorality, of unnatural crimes, in these latter years, and especially in those States where the common school system is fully carried out, as in New England, proves beyond a doubt that there is something essentially wrong in this system." Once more :—"The evils and dangers of the present system of educating and bringing up the boys and girls of our country," says a celebrated American physician, "are too obvious to to require minute description. Irreligion and infidelity are progressing, "*pari passu*" with the advanced guards of immorality and crime, and all are fostered if not engendered by the materialistic system of school instruction, and the consequent wretched training at home and on the playground. The entire absence of all religious instruction from the schoolroom is fast bearing fruit in a generation of infidels, and we are becoming worse than the Pagans of old, who had at least their positive sciences

of philosophy, and their religion, such as it was, to oppose which was a criminal offence."

Governor Clifford says, and he has had a great experience of American education and its effects :—"I have a general impression derived from a long familiarity with the prosecution of crime, both as the Attorney-General and District Attorney, that the merely intellectual education of our schools in the absence of that moral culture and discipline, which in my judgment, ought to be an essential part of every system of school education, furnishes but a feeble barrier to the assaults of temptation, and the prevalence of crime ; indeed, without this sanctifying element, I am by no means certain that the mere cultivation of the intellect does not increase the exposure to crime by enlarging the sphere of man's capacity to minister, through its agency, to his sensual and corrupt desires. I can safely say, as a general inference drawn from my own somewhat extensive observation of crimes and criminals, that as flagrant cases and as depraved characters have been exhibited amongst a class of persons who have enjoyed the ordinary elementary instruction of our New England schools, and in some instances, of the higher institutions of learning, as could be found by the most diligent investigation amongst the convicts of Norfolk Island." Finally, to quote the New York *Evening Post* : "It is a popular theory that ignorance is the parent of crime. That there is a fallacy in this is, however, proved by some figures presented in the report of the inspectors of the State Penitentiary in Western Pensylvania. Of the 418 inmates of this institution, there are only 47 who can neither read nor write, and 44 who can read only, while those who can both read and write number 327—that is to say, the proportion of illiterates among these prisoners is actually considerably less than the proportion of them among the whole adult population of the Northern States taken together. The same seems to be true of the other prisons : the reports from Auburn Prison, in this State, and from the prison at Columbus, Ohio, also shew that the vast majority of

criminals have received a fair education. The difficulty seems to lie in a misunderstanding of the term 'education.' It is construed to mean the mere elements of intellectual instruction, without regard to home influences and moral training."

I might, were it at all called for, go on indefinitely with my quotations from American authors and prison authorities to show you into what a deplorable condition the States have been reduced by neglecting the religious education of the rising generation. But besides this being a sickening subject, more than enough has been said to convince any reasonable man that the American system will not suit the wants of New South Wales. That we are drifting, every change we make, nearer to it, it is evident to any observant man. We are also abandoning the old country, England, which is so dear to so many of us, to be turned into Yankees—Yankees of the worst possible form, and without the American's redeeming qualities. It may indeed be interjected that class-rooms are provided, or will be provided in future, in which the clergymen may give religious instruction if they like. True, but is not every plain man aware that that concession is of no real practical value whatever, at least to two great sections of the community. Have not the most thoughtful Anglican clergymen, long ago, declared to the world that such a plan as that is 'impracticable?' And have not the Catholic Bishops of this Province determined to save their priests from the humiliation and their people from the scandal of our clergy attempting to teach our holy religion in rooms which are daily, or will be daily, nay hourly, resounding with blasphemies against our dearest dogmas and most cherished beliefs? And more than this, is not every sensible man aware that the necessary issue of a Public School system under the State, in a country divided into twenty hostile creeds or sects, must eventually be the banishment of all pretence of religion, and the establishment of purely secular education? Of course, it was a matter of policy to let religion down

easily, not to create too great a scare or scandal in the public mind; but as surely as the Denominational schools have been gradually strangled, and will eventually be wholly extinguished, so surely will religion and the Scriptures be driven out of the Public schools of this colony. That is the direction of the secular current—that is the way of both tide and the wind at present, and no change can be expected in their movements till men are forced, through the pressure of the evil which they themselves have created, to urge society once more in the opposite direction.

Now, look for a moment upon the position of Catholics in America at this hour, for by their position now we may judge what our own position may be later on in this colony, which is being turned into a miserable mimicry of the Great Republic. I will quote the words of the late Bishop Wilberforce, uttered not long before his death, in support of the National Society at Tunbridge Wells. He said:—"I am convinced that wherever one sect of religionists teaches its system thoroughly, and others are cramped in their teaching, the former will in the long run get hold of the population. There is a very remarkarble instance of this going on in that nation which is most cognate to ourselves—the American. One of the most thoughtful of those visitors who came over on your Grace's invitation said that at this moment the Roman Catholics were getting hold of the working people of America; for this reason, that they are founding everywhere the very best schools for the poor, and are teaching them without let the whole of their belief. We, on the other hand, as far as we are helped by the State, are not allowed to teach the whole of our faith, and, in consequence, we are losing and they are gaining the education of the people." "In the midst of the religious anarchy of the United States," says Bishop Vaughan, speaking from personal knowledge, "and as a revolt from the excesses of a system of education without religion, the sounder part of the population is deliberately turning to the Catholic Church. Only a few days ago, we were

informed, upon reliable authority, that a town of 800 or 900 inhabitants sent a deputation to the Catholic Bishop to ask for a priest and a church. 'How many Catholics live there?' said the Bishop. 'None at present,' was the reply, 'but we must have some religion, and what we have witnessed in the civil war has convinced us that your religion is the truth.' A similar example, we are assured, occurred in a second and a third town. During the civil war, it is said that over half a million were received into the Catholic Church. Statistics as to the Catholic population of the United States vary considerably. Dr. Henry Smith, a Protestant Divine, of the Theological Seminary, United States, has published a paper of statistics, from which it appears that Catholics form nearly one-half of those professing to belong to any religion whatever in the United States. He puts down the number of Catholic communicants at four millions. Father Hecker puts the Catholics down at five millions.

But we hear from another American publication that the Catholics of the present day are to be reckoned at from seven to nine millions; perhaps this includes Canada. This is given as certain, that since 1850 the number of churches has nearly tripled, and within the last seven years the clergy and laity have increased 50 per cent. We have also noted how the non-Catholic newspapers of Philadelphia, Boston and New York, are bewailing the steady advance of Popery, and are speculating on what will happen when it shall become the dominant religion of the States!" Now, I look upon the case of America to be our case. We had better look the thing in the face. We shall be compelled, at least for a time, for the spirit of persecution is awake, to educate our own children at our own expense. To send them to Public schools, where they would get no religion, would be to fit and fashion them for that atheistical current which terminates in a pool of fire everlasting. What schools then should we have? What is the paramount danger of the age? The crying danger is the tendency of modern society towards atheism or infidelity. How can

we most effectually save our children from being borne away? By giving them an education the very opposite to that given in Public schools, so far as the moral or religious training is concerned. I say, do as has been done with such startling success in America, and then you will not merely impress, but in great measure gain over serious-thinking religious men and women, who, though not Catholics, will become Catholics through the influence of that very religion against which they once protested. Till that be done we shall make little way. Do that, and our advance will be as astonishing as it will be rapid. It is a question of energy and money, and we have both.

Comparing Public schools with the schools of the religious orders in America, the Hon. Charles Smythe says:—"Aside from these 'Public schools,' so numerous, so costly, so grand and imposing in their exterior, managed by a little army of high-paid professors, costing the people of this city (St. Louis) and State hundreds and thousands of dollars annually, pompously announcing that they are commissioned by the 'State' to educate 'every child born within its limits,' and for that purpose they have a right—an exclusive right—to public recognition and support, there is another army, yea, a volunteer army, not commissioned or paid by the State, but by a greater power—God—who, for His love, and the incomparable reward which only God bestows, devote themselves to teaching, instructing, training, and educating the poor, the needy, the orphan, the houseless, the homeless, the forlorn, the despised, as well as the more favoured of the earth. These make no grandiloquent printed reports, in costly binding; they have no official stenographers or reporters to notice their proceedings in 'morning papers'; they have no 'Polytechnic Halls,' fitted up with pretentious libraries, and all the surroundings of upholstery, and heating and cooling apparatus; but winter and summer, early and late, they keep the even tenor of their way, with a 'single eye' to their humble and laborious duties. In this great city of St. Louis, in this busy and worldly

centre of traffic and trade, of luxury and wealth, with its average of good and evil, virtue and crime, this 'volunteer army' distributes itself noiselessly, quietly, and, as it were, obscurely, not heralded nor preceded by the emblems of pomp or worldly power, but nevertheless making its conquests and asserting its quiet influence in lanes and alleys. Gathering up the little children, taking them to its camps, and instructing and educating them in them in the service of God and society. Reader, you may have seen that long line of little boys or girls—two by two, extending to the length of a block or more; you may have observed how regularly they are assorted, the tallest first, and ranging down to the little ones, whose busy feet are trying (*passibus imparis*) to keep up with the column. You may also have noted the order and silence (so unusual among children); and your attention was arrested, and perhaps you know not how all this order in this beautiful panorama was brought about. Well, if these were boys, you may have observed two men, one at the head, the other at the foot of this long line. If you saw this for the first time, you may have wondered, and, I suppose, been even amused, at the figure and costume of those men—the broad-brimmed hat, the long strange-fashioned robe, the white collar, the collected air and mein, all bespeak the "Christian Brother." These men nevertheless are "profoundly learned in all the sciences of the schools." They have abandoned home, family, friends, and have devoted themselves, merely for a scant support, to the education of the young. If, on the other hand, the long line are girls, you may have observed two ladies, one at the head, the other at the foot. You will at a glance conclude they are not of the world. Their costume is of the homeliest cut and quality, but scrupulously clean; there is something about their very presence that impresses you with reverence and respect, and you must be a very hardened sinner, indeed, if you did not feel the better of having even their shadow fall upon you. These silent, collected, but impressive women are "nuns" of one order or another. They too

have left all to serve God in the persons of these little children. They have made sacrifices greater than the world can appreciate or understand, and which only the Divine Master can reward. Their whole life is a silent but an eloquent sermon, their whole conduct the Gospel in action. You will remember they are women like others of their sex, and mayhap have been flattered and petted, and once filled with the natural vanity and expectations of their sex ; but all these they have put behind them, and henceforth and for ever their walk and life and conversation is with God, and in the service of His little ones. Now, it will be easily seen that the personal influence of such men and women over the life and manners of children must be immensely beneficial. It is conceded that that of father and mother is potential for good or evil. So it is with teachers. Children are shrewd observers, and are apt to take some one as a prototype and example. This one they copy as near as may be. These Christian Brothers ' and good nuns or ' Sisters ' are good copies ; they teach the children to pray in the best of all ways—by praying first themselves, they try to impress on these tender souls sentiments of love, obedience, and respect to their fathers and mothers, and, above all, their duties to the Good God. They accompany them to His alter on Sundays and holy days, beginning and ending all their daily lessons with a little prayer or devotion. For the rest they teach them in the parish schools a plain, practical, elementary education. Those who are able, and desire further information, can have it to any extent at the colleges, convents, academies, and higher schools."

This, then is the great secret of success in America—the religious orders have the main control of education. This is why the newspapers express so great a fear that the Catholic Church will eventually carry all before it, because men and women, however bad and unbelieving themselves, love their children to be trained to virtuous habits, and to be guarded and guided and informed and fashioned by men and women who have proved by the great personal sacrifice they have made that they are

profoundly Christian, and gifted with supernatural generosity and love. This is where the State is beaten, and is helpless; it can form police, and enlist volunteers, and pay doctors, and employ schoolmasters, but it cannot create men and women of God, bearing on their foreheads and in their very presence the mark of their superiority, and the token of their success. The world can do many things, but one thing it is powerless to do—it cannot turn out a race of Christian heroes and heroines who are willing to spend themselves and be spent in the service of children and the young, simply out of love for Christ. Here we are in a higher region than that of the State, above the atmosphere of Public schools, and beyond the reach of atheism and infidelity, which, with all its refined intelligence, can no more turn out such characters as these than it can resist, for any length of time, strong temptation to pride or to sensual indulgence. The former are of heaven, heavenly; the latter of the earth, earthy; and the result of their influence points in a like direction. The religious teaching orders, then, are our great safeguard against the atheistical current which is bearing away so many on its bosom to everlasting perdition.

In conclusion, what have I been saying. I have shown you, first, that this question of education is a question of paramount importance, a question of everlasting life or death, and therefore essentially a religious question, with which we must deal strenuously. I have pointed out to you the Atheistical current running swift and broad in the ocean of life; I have pointed out the fact that Public schools are its feeders and tributaries, for in them your children will get no religious training or instruction; I have called your attention to the fact that our success in this cause depends on our speaking boldly out, and in pressing ourselves into the notice of the world, that we may be seen and known as we really are, and not taken for the monsters which we are represented to be. Then I call your attention to the fact that America has gone through the same phase that we are entering on. I showed our similarity of position from the words of Bishop M'Quaid, and then I proceeded

to point out that the current here and in America is identical; that the American Public schools feed and swell that current, and are producing a race of Atheists or unbelievers; finally I pointed out to you how the Catholics of America stand—how they develop, and drive terror into their enemies by the great success of their religious schools.

By the light of these facts, we can read over our own history, and can forecast our own position in the future. We have every reason to hope, and to rejoice. Persecution and tyranny will do us good; it will rouse us from sleep, and make us work with a will. If that 26th clause pass, then we shall be forced to see our way. The Catholic Church stands, does not lean; stands on the rock of ages, not on the quicksands of popular caprice. Think not she will tumble if the prop be removed; she seemed perhaps to lean upon it, but she requires it not, and can live and thrive, and influence the world, better perhaps without it, in its present form, than if she possessed it. Her day will ultimately come. Justice is never delayed for ever; and absolute secularist education is inevitable, and then, payment by results will, after a time, inevitably follow. No man can stop the current now; it will flow, and finish flowing; and, then, the great reaction will set in, though it may not be in our day.

Meanwhile let us keep our hands to the plough and look not back. We live in a period of great anxiety and grave responsibility. Let us be equal to both. Let us be practical. I say, then, join the Education Union, keep sober, write, if you can, and speak whenever you can, in the right direction. Lose no chance in making known the Catholic view to your Protestant friends, and your bitterest opponents, if they will listen to you. Do not be afraid of them. They may be very honest men, but they have a very hollow cause, and from the way the papers write, they seem to know it. Give them some of your truth, and get them to lay down some of their error. As Bishop M'Quaid says: "We have the Press, the rostrum, and the newspaper; our documents must be

circulated by the hundred thousand, they must reach all classes of the community." Let us make use of the three great organs of publicity to spread the truth and to make our cause known and understood. Let us do what we can to influence public opinion in the right direction. Our fellow-men, as a rule, are fair and liberal. They are now, many of them, opposed to us, because they do not grasp us, because they do not understand us. Once break down this barrier and the work is done. They will be with us ; they will give us fair play ; and they will commend us for so stubbornly adhering to those cardinal principles of Christianity from which springs the greatness, the moral and religious greatness of a nation. So far by way of introduction. In my first lecture I propose to display before you, as clearly as I can, the reasons which oblige the Church and all true Catholics, to be ready to suffer any reproach rather than relinquish those principles on which depend the Christian education of those entrusted to the Church's care.

Sydney, January 12, 1880.

[Speech delivered at the Public Meeting in the Masonic Hall, on behalf of the Irish Distress.]

Your Worship, Ladies and Gentlemen,—When Mr. Alderman O'Connor came to me one day last week, and requested me in the name of the committee to attend this meeting, and to speak to one of the resolutions, I accepted that invitation with sentiments of the profoundest sympathy, When I had a few moments to myself I began to think over the terrible calamity which has befallen, and is befalling our Irish brethren at home, and to realize, as well as I could, the urgency of the situation. The issue of my silent meditation was simply this : I had determined from the first to give a handsome subscription, now I am firmly resolved to double it. I felt myself called upon to make a sacrifice, to beg of your Worship to accept, as my contribution, £100. Ladies and gentlemen, the resolution entrusted to my advocacy is to the following effect :— " That a fund for the relief of the sufferers be now formed, to be called the 'Irish Distress Relief Fund,' and that the proceeds be forwarded to the Right Worshipful the Lord Mayor of Dublin, as soon as possible by the hon. treasurers." Now, there is a saying in Italy which I believe is full of truth ; the Italians say, *Siamo tutti fatti della stessa pasta*, We are all made of the same paste—human nature is much the same all the world over. Such being the case, it crosses my mind that those thoughts which had the effect of urging me to double my subscription might not be without their influence with others, and that, possibly, I might speak effectually to my resolution by simply, and with all simplicity, bringing out before you, as briefly as I can what those thoughts were. The first image that presented itself before my mind in thinking of Ireland was that of the great Daniel O'Connell. Those

two thoughts are inseparable. I saw before me that king of men and tribune of the people standing in all the majesty of his manly strength and beauty; his very physique bearing witness to the vigour of his brain and the power of his large and tender heart. I could see him standing before me, strong as a tower, that "stands four square to every wind that blows." I asked myself, How did that strong man come to die? I found that he died of a broken heart, He was struck down by the great Irish famine of 1846-7.

"His empierced breast
Sharp sorrow did in thousand pieces rive."

at the sight of the people he loved with such fierce tenderness, wasting away in thousands through starvation and disease. I thought it a wonderful thing to contemplate so sturdy a man, one so fearless, being prostrated, and wholly broken, by the sorrows of his people. Then I asked myself how came it that O'Connell was so profoundly overcome by the great calamity of the famine of 1846 7? And I answered myself: because he had an intimate knowledge of the peasantry of Ireland, and therefore he loved them passionately; and because he had witnessed with his own eyes the appalling sufferings of those he loved. Could I, I thought, only get some knowledge of that people something like what he had, could I but fix my eyes on their distress, then I should be able to weep with him, and love them and assist them all I could. I then thought over in my mind all I knew of that wonderful people, especially of the peasantry. I remembered their singular generosity of character, their courage, their humanity. I remembered what Curran said: "The hospitality of other countries is a matter of necessity or convention—in savage nations of the first, in polished of the latter—but the hospitality of an Irishman is not the running account of posted and ledgered courtesies as in other countries; it springs, like all his qualities, his faults, his virtues, directly from the heart. The heart of the Irishman is by nature bold, and he

confides; it is tender, and he loves; it is generous, and he gives: it is social, and he is hospitable." So much for Irishmen in general, and from long personal experience I can vouch for its truth. But, what about the peasant class in particular? I remembered a passage from Giles, who had an intimate knowledge of this remarkable class. He says: "The peasant in Ireland exercised a peculiar and sacred order of hospitality, strange to the nobility and the wealthy. Such hospitality is mentioned in the Gospel—hospitality which reckons among its guests the poor, the maimed, the lame, the blind, and which has its reward in heaven. These classes in Ireland had not merely a share in the humble man's feast; they had also their pittance out of his scarcity. Daily he divided with some of them his food, nightly he shared with some of them his roof. None more than the humble Irish seemed to keep constantly in mind that Christ was supplicant in each person of the destitute; and well did their treatment of the destute anticipate that last address: 'I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was sick, and ye visited me; I was in prison, and ye came unto me." How beautiful, how surpassingly touching, I thought within myself, is not all this! And then I remembered reading in some speech of John Bright's that the Irish in America alone, during the space of sixteen short years, I think it was between 1848 and 1864, sent back over the waters to their friends and relatives at home thirteen millions sterling! Their bravery and humanity are equal to their generosity. I am speaking still principally of the peasant class. I chanced, only two days ago, to look into the History of the Siege of Limerick, and I came across one fact of gallantry, humanity, and daring which I do not think could be equalled in the annals of military warfare. A breach had been burst in the walls of the city. An attack was made. But the garrison repulsed the attack with such impetuosity that the enemy retreated and were followed to their camp. In the melee the English hospital was set on fire.

What did these Irish soldiers do; these soldiers who had been drawn from the peasant class of their country? They forgot the enemy; they rushed in among the flames, and did not desist until every wounded Englishman and Brandenburgher had been carried away from danger, and had been put in a place of safety until they had effectually extinguished the flames which were raging in the building. Having done that, they fought their way back into their stronghold. When I had thought over all these things, I began to realize how it was that O'Connell loved his people with such passionate attachment. Their generosity, self-forgetfulness, courage, humanity, their love of poetry, of song; the dark shadow thrown across their history, the beauty of their fatherland, brought to my mind the words of the poet:—

> "What flood reflects a shore so sweet
> As glorious Boyne or past'ral Bann;
> Or who a friend or foe could meet,
> So generous as an Irishman!"

Now, surely, it is but natural to feel very keenly when such a race as this is suffering very accutely for no fault of their own. One's very love and admiration for them makes one feel all the more vehemently for them. I will not weary or sadden you, ladies and gentlemen, by a long account of the sorrows of the Irish people, but the effect would not be complete if I did not ask you to bear with me whilst I tell you some other thoughts that passed through my mind. I will select three of them. I remembered, then, in studying the Poet Spenser, one passage in his prose works which I have never forgotten. He had been presented with 3,000 acres of land, part of the Desmond property which had been confiscated. This was in the sixteenth century. Spenser, who himself, if we may believe Ben Johnson, died from "lack of bread," visited his estate and describes the peasants thus: "Out of every corner of the woods and glynnis they came creeping forth upon their hands, for their legs could not bear them. They looked like anatomies of death—they spake like ghosts crying out of their graves—they ate the dead

carrion, happy when they could find them; yea, and one another soon after; insomuch that the very carcasses they spared not to scrape out of their graves."

What could possibly be more frightful than that picture? I turned from it. I remembered the famine of 1739, 1740, and 1741, of which history says little. In 1741, 400,000 Irishmen are said to have perished from want. One small village buried 500. For a time they subsisted on grass, docks, and nettles. "I have seen," says an eye-witness, "the labourer endeavouring to work at his spade, but fainting for want of food, and forced to quit it. I have seen the aged father eating grass like a beast, and in the anguish of his soul wishing for his dissolution. I have seen the helpless orphan exposed on the dunghill, and none to take him in for fear of infection; and I have seen the hungry infant sucking at the breast of the already expired parent. The famine of 1847 afforded me similar pictures of heartrending distress. I recalled the efforts of the people in 1846 to make good the losses of the previous year. I remembered the fierce energy with which they worked. I recollected the blasting of their hopes, when in one single night the green crop over the hill and in the fertile valley was shrivelled and blackened by the universal blight. The population were literally driven into their graves. Their former energy had turned to a stolid, silent despair. It was a common sight to see the cottier and his family sitting on the fence of their little holding, looking silently and with a vacant stare upon the black crop of blighted promise, which they had worked hard to plant, but which was rotten in the earth. You might address them, and they would not speak to you. You might try to cheer them, but it was too late. They felt their hour had come, and that they had to follow others to the grave. One might crawl away, at night, and rest in some doorway out of the moonlight; on opening the door in the morning, the servant, or master of the house found a corpse. The spirit had departed to its everlasting rest. Others would lie down to dream of feasting and fullness, and wake up to starve and to die.

It seemed as if the peasant world of Ireland, that noble race, was absolutely coming to an end. These were some of the thoughts which passed through my mind—some of the pictures that presented themselves.

But what have they to do with the present distress? I found that they had much to do with it. For I remembered, first, that all famines are much the same in their aspects of distress, and that when I thought how much the Irish people had suffered in the past, I felt all the more moved to assist them in their present necessity. Secondly, I could in some way measure the present exigency by the exigencies of former times; and I came to the conclusion that the present position of the Irish people at home calls more loudly than ever for our prompt assistance. Thank God, we do not know what famine is here; but we do know what flood is. Add your own floods to an Irish famine—add starvation from hunger to starvation from cold, wet, and exposure, and you have a picture of the present distress. Add what you know yourselves to what I have described, and you will then be able, in part at least to grasp the necessities, the crying wants of the present case. I can see now, in imagination, a peasant family in Ireland. The old man and his wife, and his son and his wife, and the little children. The early promise of a crop has ended in blight and rottenness; the little field of corn is under water; the cot in which they live is soaked with the winter's rain, and shrieks with the winter's wind. There is no smoke from the big chimney—for there is no fire—the turf is soaked, and is melting into a black slime. They are all shivering in damp rags, huddled together—you can scarcely say they have any clothes. Look at the old man. He wears the Victoria Medal. He battled in the trenches in the Crimea, and his brothers and those before him—they were always to the front where the British flag was—always ready for the forlorn hope, to spill their lives for the glory of the Empire. Look at the younger woman. She cannot last long. All her children are not with her. One fell in South Africa, and she wept as

bitter tears as any Empress wept over the corpse of her only son. Another is in Australia free-selecting, active, energetic, and well to do; the rest are round her knee begging for food, which she cannot give to them. I seemed to see three hands stretched out towards Australia; a child's, a woman's, and a man's. The child's is not plump like other children's but more like a bird's claw; the woman's is so thin, her marriage ring is quite loose upon her finger, the man's hands are stretched out and clasped. And I hear the younger woman cry out, "O you, who live amidst flocks and herds, amidst cornfields and vineyards, in a land in whose bosom the gold dwells—ye English, for whom our family have fought in many a bloody field, send us some succour quickly. Ye Scotch, who belong to the same wide Empire, do not, do not forget us; and you Irish, O you my countrymen! *Miseremini mei miseremini mei, saltem, vos amici mei, quia manus Domini tetigit me*—have mercy on me, have mercy on me, at least you my friends, for the hand of the Lord hath touched me! Your Worship, Ladies, and Gentlemen, let not a great peasantry perish; no one can replace them; or in the sweet words of one of Ireland's sweetest poets—

> "Hard fares the land to hastening ills a prey,
> Where wealth accumulates and men decay;
> Princes and lords may flourish or may fade,
> A breath can make them, as a breath has made,
> But a bold peasantry, their country's pride,
> When once destroyed can never be supplied."

I beg to propose the resolution entrusted to me, and, I may add, that I intend to have collections made in all the churches of the Archdiocese in aid of this same distress.

Sydney, February 9, 1880.

[Address delivered at St. John's College on occasion of Judge Faucett presenting Gold Medals to successful Students in Philosophy. Over one hundred members of Sydney Literary and Debating Societies were also present.]

Mr. Rector, Mr. Justice Faucett, and Gentlemen,—I think we may congratulate the Rector and the college upon the scene we have just had the pleasure of witnessing; and if we may congratulate them, we must equally thank my friend, Judge Faucett, for the great encouragement he has afforded to philosophical studies. I also feel it a happy thing that I have been able to invite so large a number of young gentlemen belonging to the various Catholic Literary and Debating Societies of Sydney to be witnesses of this presentation, and am pleased at having this opportunity of saying some few words to them, to show them how deep an interest I feel in their welfare, and in the success of their Societies. I am a great believer in work and in enthusiasm when joined together; and if you will allow me, gentlemen, I will give you one or two striking examples of this union, which will serve me in the development of my thought. I will take examples from the fourth century of the Christian era, and from the nineteenth century, in which we live. Eunapius shall be my main authority for the former; and the greatest of living rhetoricians, Mr. Gladstone, shall be authority for the latter; and, finally, I will bring forward one striking example for the sake of those amongst you who have not had, and never will have, the advantage of a University course.

But, first of all, I am going to speak of Greece and of Scotland, of Athens and of Glasgow, and you will find in countries so diverse, and separated by so many centuries of time, the same thirst for

knowledge, and the same enthusiasm for letters, and an equal readiness to make any sacrifice of personal comfort, and almost of the necessaries of life, rather than forego that intellectual training which gives such elasticity and vigour to the spirit of man. Let me take the most remarkable intellectual giant of his day as my example from the fourth century after Christ. I refer to Proæresius, of whom, possibly, some of you, perhaps, may not have heard very much. Well, Proæresius was a poor Armenian boy, who, like many amongst you, had a great thirst for knowledge. He studied rhetoric at Antioch under Ulpian, and the more he studied and practised speaking so much the more did he long to visit Athens, the great *Alma Mater* of letters, and to listen to Julian, the renowned rhetorician, pouring forth his animated pleadings. He did not go to Athens alone. He was accompanied by Hephæston, a poor boy like himself, burning with the same ardent desire of seeing, and hearing with his own ears, the greatest orator of the greatest intellectual capital of the world. These two boys were not merely poor, in the ordinary acceptation of that word, but they were literally destitute of ordinary necessities. Eunapius, in his "Lives of the Sophists," gives an example of their condition, which at once will show you how badly they were off. For their daily necessities of clothing, when they first arrived at Athens, they had only one change between them; and for their nightly necessities, they had three thin faded blankets. Whilst Hephæstion was attending school, his companion made the best of the bedding, and worked at his exercises amongst the blankets. When Hephæstion returned they exchanged places, Proæresius put on the clothes, and hurried off to school, and Hephæstion took possession of the blankets. As you may imagine, Proæresius was not long before he attracted the attention of that great rhetorician whom he so much admired. Julian took him by the hand. He soon made his mark, and in making that he made for himself at the same time a crowd of enemies. He was finally driven out of Athens by an

intrigue. He was, however, speedily recalled. And the scene given by Eunapius, which happened on his return from exile, is so characteristic of the Rhetoricians and of their times, that I do not think you would like me to omit it. It is, in fact, a picture of a debating society in the palmy days of Greece, so far as her displays of rhetoric and oratory were concerned.

Shortly after Proæresius had been driven out of Athens a new Governor came to Greece, and this Governor had received instructions to restore Proæresius to his chair. The exile, without delay, surrounded by his following, came back to the scenes of his past triumphs. His enemies began at once to plot against him, "raising their heads against him like vipers full of mischief." The new Governor, no doubt full of anxiety to see and hear the renowned Sophist, called a meeting or convocation of all the Rhetoricians in order to hear them dispute. Each Sophist had his friends whose duty it was to applaud him, and encourage him in his efforts. Questions for debate were started and argued in presence of the Governor, and even those best skilled were able to hide their deficiencies up to a certain point under the applause of their following. Whilst these intellectual contests were going on, suddenly the partisans of Proæresius entered the great hall, and introduced into the presence of the Governor the celebrated master of dialectical fence. The Governor at once seized his opportunity. He stopped the arguing, and cried out: "I intend to name a thesis, and hear you all dispute upon it then and there. Proæresius shall come last, or take his turn when you will." On this the assembled Sophists were filled with fear, and began to make excuses, saying that they were not accustomed to extempore speaking. As the others refused to show their skill, the Governor called on Proæresius to begin. He rose and uttered a few graceful sentences, and then waited for a subject to be given to him by the Governor to speak upon. Meanwhile, his enemies, and those who had been eaten up with jealousy at the name he had long ago acquired in

Athens for his eloquence, looked upon him with black, scornful, scowling faces. Compared with those who were filling the hall his friends were few. He lost his nerve for the moment. But he soon recovered himself, and looking down towards the end of the hall he fixed his eyes on two practised rhetoricians who had been most active in caballing against him. He turned suddenly to the Governor. He implored him to call those men up and put them on their oath to answer whether or not they had wronged him. They slunk away, but were forcibly brought before the Governor and commanded to name a subject for debate. Thinking thus to bring disgrace upon the reputation of Proæresius, they chose the most barren theme they could think of, and one in which they thought no Rhetorician could make much show of his ability. Having given out their subject—and I regret to say that Eunapius makes no mention of it—Proæresius fixed a stern glance on his opponent Sophists, and, turning to the Governor, asked leave for the shorthand writers to come and stand before him. This was granted to him. He then petitioned for another favour, namely, that no one should be permitted to applaud. This also was granted at his request, and those who should dare to do so were threatened with the grave displeasure of the Governor. Proæresius then commenced, and, in spite of the barrenness of the subject-matter, flowed on with his splendid eloquence, rounding each phrase with an appropriate rhythm. He spoke with such power, and with such sweetness, and so surpassingly, that his audience, which were so bitterly prejudiced against him, were unable to remain still, and betrayed their feeling by involuntary sounds. Now he took a still higher flight; he poured forth his impassioned eloquence, and leaving behind him, as it were, the meagre subject which had been provided for him, he seized his opponent's thesis and treated it in such a masterly and brilliant manner that the crowd could not suppress its genuine admiration of the man: whilst the shorthand writers, unable to keep pace with the flow of his discourse, abandoned

their labours in despair, to look up with wonder and astonishment at this extraordinary orator. He looked at them and said: "Now note if I remember what was uttered; see if I fail or falter for a single word." Then he went through the harangue of his opponent without a change of a sentence or even of a word. On this not merely the assembled Rhetoricians forgot their jealousy and gravity, but the Governor also, overcome by the splendid gifts, and by the matchless brilliancy of the speaker, joined the whole assembly in their noisy acclamations. They rose from their seats. They forgot all their former ill-feeling and jealousy, they were overcome by the influences of the moment, and pressing round Proæresius, they kissed his hands and kissed his feet, and saluted him as a very Mercury of eloquence; whilst his rivals and those who had been most violent and bitter against him were unable to withhold their noisy acclamations in his favour.

He was speedily after this appointed head of all the Athenian Rhetoricans. Then he went to Gaul, and next to Rome. Here, in reward of a eulogy he had written on the imperial city, the citizens erected a bronze statue as large as life in his honour, and placed these words under it: "The Queen of Cities to the Prince of Eloquence." Such is force of eloquence—it lifted Proæresius from the dunghill—if I may so express myself—to the highest fame attainable in this world; and, more than that, to a position of opulence. He was gigantic in more ways than one. Some say he was nine feet high. He had an iron constitution. He would freely drink frozen water, and go about with naked feet and summer clothing in the cold of a northern winter. He had an astounding memory, and possesed a singular gift for extemporary speaking. He loved classical models, and had a flowing style. He lived to nearly ninety years of age.

Here, then, you have a picture of one of the most successful debaters of the most renouned city of letters, who lived so many centuries ago, displaying

before you at this hour those very same traits of character which we can recognise in gifted speakers of the present day. Here you have a scene in one of the high debating societies of that age, impressing you as vividly as if it had been enacted but yesterday ; showing you that the same interests, the same passions, the same ambitions and jealousies, were as rife, indeed far more so —we may hope for our own good name—in those days than they are in these ; and proving to us that time has not changed the fundamental attributes of human nature, but that we in these ages, in the main, are as much impressed with the power of eloquence, and the desires for its attainment, as those were who had the advantage of tutorship of Julian the Rhetorician so many centuries ago. Here you have, finally, an example of a poor friendless boy, and this it is that I desire especially to impress upon you, through his own innate yearning after the prize of eloquence, conquering all difficulties, travelling almost naked to Athens, suffering terrible privations, but, finally, attaining the end of his ambition, being made, as he was, the leading rhetorician of Athens, and being proclaimed in Rome itself the very "Prince of Eloquence."

I might, did time permit me, but it does not—for it is getting late—give you many examples of the same enthusiasm and perseverance as drawn from the Middle Age during great Unsiversity period. Paris, and Bologna, and the Oxford, and Armagh, each has its rich catalogue of names ; which names, had it not been for the energy and indomitable perseverance of those who bore them, would have remained for ever in obscurity. But in spite of poverty, and friendlessness, and a poor training at the beginning, these men of renown in their generation—and in our own too—like Proæresius, have saved themselves from oblivion through their own unconquerable courage and laboriousness, and their intense ardour in the pursuit of truth. I shall leave you, gentlemen, to make acquaint- with their names and lives, whilst I press on to touch upon the energy of the nineteenth century in the same pursuit.

Mr. Gladstone, in the course of his recent address on the occasion of being installed Lord Rector of the University of Glasgow, obtained from the Principal and from Professor Ramsay information of an extremely interesting character. Speaking of the students and of their future, and their energy, he says:—"Of 647 students in the humanity class, information has actually been obtained as follows from no less than 580; of these 229 are studying with a view to the ministry, 106 for the profession of teachers, 110 for the law; for medicine no more than 38 are in the humanity class, 23 for various branches of business, and 74 are as yet undetermined. Of these I am informed it is probable that a large proportion will enter on some of the walks of commercial life. Still more interesting than this exhibition of the connection between the greatest amongst the professions and the pursuit of general culture is the view—I will say the deeply touching view—of the amount of resolute, unsparing personal effort through which alone it is that the youth of Scotland come to the benefits of academic training. These are not the children of wealth and ease, grudging whatever is given to study as stolen from luxury and amusement. They are the hardy offspring of a hardy race, who win by toiling the privilege of further toil, and in their cumulating effort give a double strength to the fibre of their faculties and their will. Of 590 students who may be taken, I understand, fairly to represent the average of the University, about one-third. or more exactly 199, are so far independent in their means that they are not diverted from their academic work by any other occupation; but there are no less than 391, or two-thirds of the whole, who keep their place in the University, almost in all cases, by one form or another of private employment, added on through the whole or a portion of the year to the burden of their studies; 240 are thus engaged in extraneous work both during the session and throughout the summer; 135, without doubling their task during the session, are variously employed during the summer; the remaining 16 join a

business to their academic pursuits in the winter. The intending lawyers are clerks in writers' offices; some of the intending teachers are engaged as pupils in training colleges; some youths are exercised in mission work; the remainder, says Professor Ramsay, are distributed over every conceivable kind of employment. In the humanity class this year are included joiners, miners, brassfounders, bootmakers, tailors, grocers, engineers, shipbuilders, drapers, stewards of steamers, a toll-keeper —who may, I suppose, well be said to levy a toll first of all upon himself—a pocketbook-maker, a blacksmith, and others. Of this statement I will only say that I do not know, and hardly can conceive, one more full of promise for the future of your country." Well, gentlemen, this surely speaks for itself as to the enthusiasm and the dogged pursuit after knowledge under difficulties which are so largely combined in the character of the Scotch student.

How far our University is capable of being made use of by those who have to support themselves by other intellectual and clerical labour besides that belonging to a University course, I do not pretend to say. There is no doubt that a University course is of immense advantage; and any amongst you who could, by any means, avail yourselves of one, even at a great present sacrifice, as so many Scotch students do, I would advise strongly to do so. But let us suppose the worst; suppose that there were persons belonging to your Societies who never have had, and never will have, this advantage—need they be in any way discouraged? Most assuredly not. Many a man has risen to eminence who never paid one shilling to a University Professor, and who never had the means, at least in his early days, of spending money upon that high-class training which a University bestows. Indeed, some of our greatest English speakers and writers have been absolutely ignorant of what are called classics and mathematics. Think not, therefore, because you may be handicapped, that it is useless for you to try and win the race. Let me give you a living example of the truth of

what I say. I fancy there is not a man in England who stands higher as an orator and a master of pure, strong Saxon style than Mr. John Bright. Allow me to read one passage from one of his orations respecting his knowledge of and opinion on classics and mathematics. Speaking of education, last November, at Birmingham, and of what education was not, he said :—"It is not books alone. It is not what they call the 'three R's.' If you want a simple, a plain education, reading, writing, and arithmetic, those things are very good, and for the bulk of men they are sufficient for their work in life. It is not even classics or mathematics, of which, in my day, when I was young, I knew nothing, and of which I have not acquired any knowledge since. I regard what are called classics—that is, the ancient languages of Greece and Rome—as rather luxuries than anything else. It is a great luxury to know anything that is good and innocent. It is a great luxury to know a great deal of the past, not that it makes you more powerful to do much, but it gives a great pleasure to the person who knows, and I do not believe myself that there is anything in the way of wisdom which is to be obtained in any of the books of the old languages which at this moment may not be equally attained in the books of our own literature. Therefore I think a man may be as great a man, and as good a man, and as wise a man, knowing only his own language and the wisdom that is enshrined in it, as if he knew all the Latin and Greek books that have ever been written."

Now, though I put a higher value on a University course than Mr. Bright does, I say this, that there is no reason for any of you to be discouraged. I think I remember reading in some sketch of Mr. Bright's career that he found an unusual difficulty in speaking when he first began, and was very nearly giving up the attempt in despair. You see what he is now. You know, from the newspapers, from the world-wide fame he has acquired, how he has, by enthusiasm and stern labour combined, placed himself as a foremost man amidst some men who may well be looked

upon as giants. I am not here denouncing or defending his policy. I am not dealing with the matter of his speeches, but with their form, and their power as masterpieces of oratory. They are as square, and cut, and polished as marble; and they have the force of the sledge-hammer when the audience is under the spell of the orator's delivery. He, on a large scale, does what Proæresius did at Athens and Rome, perhaps, on a smaller one. But both men had to fight difficulties. Let me take one salient example in the career of Mr. Bright. His own account of the beginning of one of his greatest enterprises is so full of simple pathos, and so much in his very best style, that I will make no apology for quoting it. He says, in one of his speeches, on the occasion of the unveiling of Cobden's statue:—"I was at Leamington, and I was, on the day when Mr. Cobden called upon me—for he happened to be there at the time on a visit to some relatives—I was in the depths of grief, I might almost say of despair, for the light and sunshine of my house had been extinguished. All that was left on earth of my young wife, except the memory of a sainted life and of a too brief happiness, was lying still and cold in the chamber above us. Mr. Cobden called upon me as his friend, and addressed me, as you might suppose, in words of condolence. After a time he looked up and said, 'There are thousands of houses in England at this moment where wives, mothers, and children are dying of hunger. 'Now,' he said, 'when the first paroxysm of your grief is passed, I would advise you to come with me, and we will never rest till the Corn Law is repealed.' I accepted his invitation. I knew that the description he had given of the homes of thousands was not an exaggerated description. I felt it in my conscience that there was a work which somebody must do, and therefore I accepted his invitation; and from that time we never ceased to labour hard on behalf of the resolution which we had made." I need not say that Mr. Bright succeeded in the gigantic task which he then, almost single-handed, undertook out of a spirit of true patriotism.

He reversed the tradition of ages, and revolutionized the political intellect of England in bringing about the repeal of a law which crippled trade and deprived the poor man of his daily bread. Gentlemen, I will not detain you any longer. My aim has been to show you that if you have enthusiasm and marry that enthusiasm to a great labouriousness, though you be as poor, at starting, as Proæresius—though you may have to slave like a Scotch student at his University—though you may have had no University training whatever, still, you will, even with ordinary abilities and gifts, be able to leave your mark. I need not point out to you that your aim should be high. Mere human ambition is unworthy of Christian men. Look above you and beyond you; and allow your enthusiasm to be enkindled and your capacity for labour to be intensified by the thought that God has placed you here to perform a mission—to endeavour in your place, and according to your measure, to advance the interests of civilization founded on Christianity—on that Christianity, gentlemen, which has held within its mighty embrace the noblest, the purest, and the most saintly specimens of the human race.

Sydney, February 29th, 1880.

[Speech on occasion of laying the foundation-stone of the Schools at the Sacred Heart, in reply to Sir Henry Parkes's attack, on occasion of the third reading of the Public Instruction Bill.]

Ladies and Gentlemen,—It is very seldom indeed that I feel any difficulty in addressing any audience of my fellow-countrymen and fellow-colonists, and in speaking to them with that unreserved frankness which is characteristic of the race to which I have the honour to belong, but on this occasion I must confess to you that I am not without a sense of grave anxiety, for there seems to be a disposition on the part of some to make use of the most cowardly device for silencing me that well could be imagined. I will explain to you in one moment exactly what I mean. When I was on a visit some short time ago to Berrima, I was shown over the gaol. Amongst other objects of interest, to which my attention was directed, was a little wooden instrument, of which there had been much talk, called the gag. This gag is used to stop the mouths of criminals who persist in using vile and odious language. If they refuse to behave themselves, this piece of wood is made use of, and it most effectually stops them from uttering a word or making a sound. So contrary to our English feeling is the use of such an instrument, even on unruly criminals, that a Royal Commission was, as you know, some time ago appointed to inquire into the frequency of its use. There is a general feeling that it should not be applied except in very extreme cases. Ladies and gentlemen, to have a wooden gag thrust between your teeth is a cruel, an inhuman thing—unless it be thoroughly deserved; but there is something still more cruel, still more inhuman—and that is the moral gag which one, whose name I do not mention, thinks he will

thrust into my mouth to silence me. I will explain to you. As a free man in a free country, I have boldly and fearlessly placed before my people, and before the colony, my views—the Catholic views—of education, though many of my fellow-countrymen did not, and do not agree with me, they have freely allowed me that liberty of speech and of expression which they claim for themselves; and if I have spoken strongly about secularist education, they have spoken strongly too about the Catholic Church. Both sides have said strong things, and each side respects the conscientious convictions of the other. But ladies and gentlemen, I could point out one man, occupying for the moment a high and responsible position, who—impressed, I suppose, with the force that truth has exerted in some quarters in consequence of my words—has thrown aside argument and moral suasion, and has taken in hand the gag. He knows my intense sensitiveness regarding the thorough loyalty of my heart and conscience, and he thinks to silence me with the cowardly cry of "sedition," and to make the world believe that whenever I open my mouth on the education question and denounce his odious bill that I am disloyal. Would he have the world believe that I am not far removed from those dangerous characters with whom I well remember my father had to deal with as a magistrate when I was a boy at home?

I recollect it being said that many of those wild men were of the lowest and basest of the criminal class, and that hypocrisy, treachery, and deceit were written on many of their revolting countenances. I have ever since then, ever since I was boy—when Frost, Williams, and Jones flourished—or rather disturbed the peace of England—coupled two thoughts together, that of "sedition" and that of a Chartist, for I found the former is bred and born in the blood and the bone of the latter, and where Chartists are not plotting they are tyrannizing. And yet, am I, who have thus ever detested sedition as much as I have hated tyranny, to be branded with sedition? (No.) Cannot I appeal to the past, to many a bloody struggle

since Agincourt, when he whose name was given me—Sir Roger Vaughan—was knighted on the field of battle by the Prince himself? Does my accuser imagine that, though the people of this country are opposed to my religion, they will stand silently and approvingly by and see me gagged? Will they not repel this attempt to silence me, and will they not treat as it deserves this unworthy effort to stain the minds of my fellow colonists with the notion that I am not true to English authority as well as to English freedom? I can read in all your eyes, now looking on me, your unanimous reply; and I hereby challenge my accuser either to test the justice of his accusation, by legal action, or to withdraw his accusation, so publicly made in his high place in Parliament against my loyalty. Again, the Bishops and priests of this Province are accused of "unjustifiable interference with the liberty of the subject;" and we are threatened with some kind of legislation "to the course of which there is no limit," if we persist in our evil ways. Or, to quote the very words of our accuser:—"What am I to understand by the teachers, the ecclesiastical heads of this large Church [the Catholic Church], forcing children out of the Public schools? What am I to understand from the circumstance that when parents of children desire their children to attend the Public schools they are compelled to take them away and send them to other schools which they do not prefer? What am I to understand by the scandalous transaction which took place at the Glebe, when the Roman Catholic Archbishop refused to administer the sacraments to some poor children because they attended the Public schools?" Again, he says: "One audacious prelate at the head of a great denomination denounced our Public schools as "seed-plots of immorality and infidelity." Thirdly, he accuses me of denouncing these same "Public schools as 'scavengers' daughters,' intended to squeeze the moral life out of the community."' Now, surely a person in the high position of the Premier, speaking in his place in Parliament, ought to be scrupulously accurate in what he says. I regret to say that he

has shown himself unscrupulously inaccurate, and seems as if he were addressing some noisy mob from the stump rather than speaking deliberately, and in careful sentences, before the Legislative Assembly of this country. I did not say that our Public schools were "intended to squeeze the moral life out of the community." But what I did say was this, that secularist education and schools founded on that principle, so far as Catholics were concerned, "would crush the Catholic faith out of Catholic children." And can the Prime Minister deny that those are the exact words that I made use of? Has he not himself used language equally strong—indeed I may say stronger—to the same effect? I am amazed that he should dare to bring such a charge against me, after the language that he has used himself! What does he say and declare in his high place in Parliament, and clothed with all the authority of his position? He assures us all that the Catholic clergy are opposed to his new bill. For what reason? Because, when his new bill comes into play, Catholic children will be reared in the full exercise of their faculties. And what does he proclaim will be the result of such a rearing? This, he tells us, will be the result—the calling of the clergy of the Catholic Church will be at an end.

So it appears that the Archbishop, Bishops, and priests of this colony will have to clear out, bag and baggage, like men who are out of work, and will have to seek employment somewhere else. What is our employment or calling? To teach the Catholic faith and administer the Catholic sacraments. And so this new Bill is so completely to wipe out the Catholic religion from this colony that the Catholic clergy will become idle superfluities: for the Catholic people will, through the free exercise of their faculties in Public schools, altogether abandon the faith of their parents, and set themselves free from the sacraments and enslavement of Rome. Why, then, does the Premier denounce me for comparing schools founded on the secularist principle to the "scavenger's daughter," when he himself declares that

his Bill will annihilate the Catholic religion from the land, and be "death to the calling of the clergy?" Why does he so haughtily denounce me for venturing to oppose a measure which he himself assures me will be a death-blow to that religion which I love more tenderly than life itself? Again, he says, "one audacious prelate denounced our Public schools as 'seed-plots of immorality and infidelity;'" it was not "one audacious prelate" but all the Bishops of the hierarchy, with myself at their head, declared to the Catholic body that "secularist education and schools founded on that system" were "seed-plots of future immorality and infidelity" for their Catholic people. And the Prime Minister knows well enough, or ought to know, that I have over and over again explained to the world the meaning in which those words were used—a meaning which has been recognized as fully harmonizing with Catholic doctrine by Protestants themselves. And surely my accuser must agree with the Bishops, for when the calling of the Catholic clergy is at an end, through the action of the Public schools, where will be the Catholic faith of the people, who will then spurn the sacraments, leave the priests idle, and the churches empty? Surely those who abandon the faith are infidels; and where infidelity is rank we know that immorality follows it like a shadow. I call the secularist schools "seed-plots of future infidelity;" the Premier, if he is consistent, ought to call them "forcing beds" or "hot-beds" of the same. So that "the audacious attack of Archbishop Vaughan," as the Premier calls it, "on the laws and government of this country," resolves itself into this—that Archbishop Vaughan had the unpardonable effrontery to say in one form of language what the Colonial Secretary himself says stronger in another, though, perhaps, somewhat less rhetorically.

Finally, I am publicly charged by him with the "scandalous transaction" of "refusing to administer the sacraments to some poor children" at the Glebe. I did the very reverse, for I administered the sacrament of confirmation to all the children who were presented,

without exception. Nor did I refuse to confirm those going to Public schools. I did very differently from this. I said that if there were any children going to Public schools, and that if I found from their parents that there was sufficient reason for their doing so, I would confirm them any day. As it happened, the priest in charge assured me that all the children had been already withdrawn from Public schools. Such is the history of what the Premier calls a "scandalous transaction." And can he be serious? Does he not assure us that the calling of the Catholic clergy will be at an end in the event of Catholic children going to these same schools? And what, let me ask a second time, is the occupation or calling of the clergy? To teach the Catholic religion, and to administer the Catholic sacraments. What, then, is the Premier doing? I will tell you what he is doing. With one hand he thrusts poor little Catholic children into schools where, he assures us, they will learn to abandon their religion and to despise the sacraments, and with the other he seizes hold of Catholic prelates and priests, and would compel them, by law if he could, to administer to those children those very sacraments which he is teaching them to despise by means of his Public schools. Whilst he himself evidently believes that these self-same sacraments, which he would force us to administer, are portions of that enslavement which it is, according to him, the one object of the Catholic religion to perpetuate. It reminds of the story of the tyrant who, to worry a father and son with the most exquisite kind of torture, placed the boy in a warm bath, opened a vein slightly, and compelled the father to keep on feeding him until he swooned away and died.

And I now appeal to my fellow countrymen throughout the colony, to their honesty, and their sense of what is fair and manly, whether I should not be worthy of their contempt if I did not try and save Catholic children from a system of instruction which, according to the public declaration of the Colonial Secretary, will destroy the Catholic religion throughout

the land so completely as to deprive the bishops and priests of their spiritual ministrations; so completely, I say, and entirely, as for those gentlemen to awake, as it were, some fine morning, and find their calling gone. Surely, self-preservation is a law of nature; and if we are boldly informed that a system is to be put on foot to drain the very life's blood out of us, we should be simply inhuman if we did not make a stand. Let the Colonial Secretary talk no more to me about "seed plots" and "Scavenger's Daughters," when he proves and declares that his schools will resemble "hot-beds" of infidelity with regard to Catholic children, and will crush out their Catholic faith so thoroughly as, practically, to destroy the calling of our clergy, and, therefore, the very existence of the Church itself.

Again, he accuses us of "unjustifiable interference with the liberty of the subject." We do not interfere with the liberty of the subject. No men could be more opposed to such tyranny than the bishops and priests of the Catholic Church are. They have ever been opposed to violence in matters of religion. Each Catholic man and woman has perfect free-will to do according to their bent. The clergy of our Church do nothing that is not done in all other societies throughout the world. The Freemasons, the Foresters, the Oddfellows and the Druids have their rules and regulations as well as their privileges, and those who elect to join such societies are supposed to submit to the rules; those who do not like them are at liberty to quit, but if they remain they must be ready to submit to all the regulations. So with that society called the Catholic Church. She has her rules and ordinances; and those who care to belong to her are expected to obey them. If they do not like them, they have full personal liberty to leave her. Would it not be a monstrous absurdity to declare that a man's personal liberty was interfered with because he did not know the right grip to get into a Freemason's lodge, and was therefore not permitted to pass the doorway? Who would sympathise with an Oddfellow who had been refused the

privileges on account of his persistently breaking the rules? Could any society of men hold together for a single month where each one was at liberty to transgress the rules, and to find protection of law in the transgression? Is the Catholic Church the only one in which such license is to be allowed; the only society in which the members are to be made free by legislation to break rules with impunity, and to bid defiance to the officers? Those who conform to the Church's laws are partakers of her privileges; but those who set her laws at defiance, have no claim upon her privileges. If Catholics prefer to follow the teachings of the Prime Minister, they are at liberty to do so.

No bishop or priest would move a little finger to interfere with the liberty of the subject; but if they prefer, in their free choice, to follow the teaching of the Roman Catholic Archbishop, they must abide by his decisions. And what are his decisions? Fads of his own? No, by no means: they are the universal teaching of that authority or voice which we call the Catholic Church. He cannot help himself, he must give witness to the truth—the truth, the whole truth, and nothing but the truth. He is bound before God to speak in the spirit, and according to the mind of the Catholic Church. I will bring forward a witness which the Premier himself is bound to accept, touching the spirit of the Catholic Church regarding secular schools. He himself made use of these expressions in 1872. He said:—"He believed from what he knew of the spirit of the Church of Rome and its thorough determination to have its children reared in its own dogmas, and in the supremacy of its priesthood, that they would not send their children to these schools. The next thing these people would have to do would be to provide schools for themselves, and from that moment they would be kindling in the minds of a large portion of our population the idea of a sense of injustice which would go far to attract the sympathy, and rally round them the liberal of all classes, and we should have growing up in our midst a real cause of discontent and

dissatisfaction with the Government of the country. It would be impossible to inflict a wrong like this upon one-fourth of our population without kindling a flame which they could not extinguish"—it looks like sedition to me—"because, say what they liked, he felt assured that they would not send their children to the schools; and while they were compelled to pay for the support of Public schools, they would have to pay, in addition, for the support of their own. There would then be this injustice created, for which there would be no excuse or justification, and which they could not defend before the public and the world. . . . First of all the honourable member for Kiama had better convert the priesthood, and bring the Catholic Church into his way of thinking, and when he had accomplished that feat, then would be the time to introduce this system of secular education." Now if that be the spirit and teaching of the Catholic Church, and if I am responsible to God for maintaining that spirit, and propagating that teaching, how could I, in conscience, do otherwise than I have done? Would not the Premier be the very first, in his secret heart, to brand me as a traitor to my Church, and a disgrace to my profession? And yet he would bring legislation to bear upon me to force me to do that which he must know I could not do without violating the profoundest convictions of my conscience! True freedom—of which he talks so much and seems to know so little—does not consist in tyranizing over priests or people, but in allowing each to carry out the laws of his own society, and allowing each to quit such society when he gets tired of it; not in forcing its officers to receive, and recognise, and offer privileges to those who have made up their minds to disobey its rules.

And what is the key to all this strange, this cruel, and incoherent action of the Premier's? He seems to me to have given the key in two sentences. The key is found in his intense aversion to the religion of 200 millions of his fellow-creatures—to that Catholic Church—to which I have the happiness to belong. He says he

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does not "hate Roman Catholicism." Perhaps not, but he loathes it. What is the distinguishing mark or note, according to him, of the Catholic Church? What does it thrive on? What has been its paramount work and activity all through the ages? According to the Colonial Secretary, to use his own words:—"The peculiar genius of the Roman Catholic Church is to thrive upon enslavement of the human intellect." And what is the especial calling of Catholic archbishops, bishops, and priests? He tells us, with great consistency, to rear children with their faculties paralyzed so that they may remain slaves all their lives. His words are these. He said "The priesthood of one Church were opposed to the bill"—not on conscientious grounds, but—"because the rearing of children in the free exercise of their faculties is death to their calling." Evidently he looks upon me, and my brethren, as odious quack doctors who keep on drugging their patients into idiotcy, in order not to lose their fees. If the Colonial Secretary believes the Catholic Church to be the odious monstrosity of crime and selfishness, of oppression and enslavement that he describes it to be, and its clergy such fiends in human shape as he implies, how can we expect any quarter or any mercy from him? Fellow Catholics bear in mind and in imagination the picture that this sublime artist has painted of the Church of your Fathers, which you love so well, and of those clergy who have served her so faithfully, and with such a divine unselfishness, and you will then realize what sort of man is dealing with you, and how much fairness, justice, or consideration you have to hope for at his hands. I must confess, myself, I was amazed when I read his deliberate definition of the Catholic Church, and of the Catholic clergy, as given to the world from his place in Parliament; and even at this hour I am bewildered how a man with his cunning, and with his experience, could thus deliberately, and wantonly, insult so large a section of the community who have more than once befriended him. I may, perhaps, be permitted to

tell him that the aim of the Catholic Church is to give the highest enlightenment and to form the character upon the highest models. Our very contention bespeaks not enslavement but enlightenment of the human intellect. We earnestly contend for payment by results. We are not afraid of competition or comparision we court it, and we are quite ready to receive no more than we fairly earn. Let us bring up Catholic children thorough Catholics.—and send your inspectors to test them in secular knowledge, and let them be paid for by the State accordingly. You may tell us that this will never be. I reply, we are advancing towards it every day. You had made up your mind to crush the Denominational schools before a line of any Pastoral had been penned, and all I have done has been to poke you on a little faster than you were going—that we might realize our position, and get our shoulders to the wheel with as little delay as possible. Just as these beautiful schools could not be commenced till the former inconvenient buildings had been removed, so payment by results cannot be hoped for till the present system has been blotted out.

We do not expect to get payment by results all at once; it may be delayed for years, probably it will; but it is just, and therefore it will not be delayed for ever. Meanwhile, we, Catholics, must arouse ourselves to energetic action. In three years all help will be withdrawn by Government. We shall be left to our own resources, but then we shall have full control of our own schools. Let us aim, as Father Leonard is aiming, at making our great city schools models in every way, and let us show the world that schools under the absolute supervision and control of the Catholic Church can hold their own with the best and largest Public schools in the colony with regard to secular instruction. Let the word judge us by our fruits, and let us ever remember that those fruits depend immensely upon our earnestness, our energy, and zeal. Let us prove by tangible facts that our system of education is more christianizing than that adopted by the State—and that we really have reason on our side

when we declare that faith, morality, and reverence are more attended to and encouraged in the schools which we are responsible for than in those in which one minister of religion is disproving the doctrine of another during every hour of the day. The great stock objection to the Denominational system is to the effect that it produces sectarian animosity and bitterness, and mutual detestation and exclusiveness. I say boldly that the very reverse is the fact. Take the example of a country where this system has had a fair trial, take Canada. The leading article in a recent issue of the *Toronto Tribune* speaks as follows:—"There is but little to add to our remarks in our issue of the 24th ultimo, as to the duty of our fellow Catholics of New South Wales, and in every British colony in which freedom of education is not already thoroughly recognised by the civil power. They have but to maintain the agitation until they succeed in securing the right to control the education imparted in the schools, which they are bound to support. They will be cheered in their efforts, by remembering what has been achieved in Ireland within a century, and what has been done in England in recent years, and what has been, and is still being done, in Canada. They may rely upon it that every concession they gain in the direction of equality will make it all the easier for them to obtain a full measure of justice, because the fears of non-Catholics who are opposed to separate schools from a dread of their tending to perpetuate sectarian strife, are most agreeably disappointed by the actual experience of the results of these schools, where they are established. In Canada, no one will pretend to say that there is any approach to the sectarian bitterness which prevailed in former years; nor that there is the same spirit of exclusiveness which formerly characterised the public life of the Provinces, so that it has been proved to a demonstration here that separate school education has no such anti-social or peace-destroying tendency. On the contrary, it is now conceded on all hands that the Separate schools operated as healthy rivals to the Public schools, and that the cause of educational

progress is promoted by their existence. Those who honestly believed that they would have proved a bane to the Province, are now convinced that they are a benefit, and scarcely any party thinks of interfering with them at all, except those who are immediately concerned for their success, and they look only towards their improvement. Our friends in Australia have, therefore, every reason to be hopeful of success in the great struggle in which they are engaged, and in which they should persevere until they have secured the full recognition of their just claims."

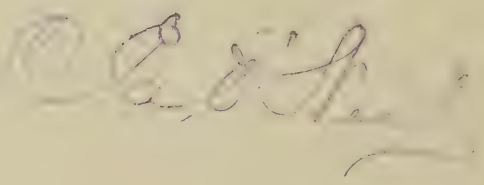
Such is the testimony of the Canadian press regarding the effects of Catholic Denominational schools. How is it that we cannot get some people to understand what Catholic education is? The most noisy half dozen of our most violent opponents remind me of the six blind men of Indostan. They seem to be able to pick up rather less of what Catholic education really means, than these six blind men were able to make out with regard to what the white elephant was like. What did these six blind men of Indostan do? The six of them went up to the white elephant, and the first one bumped up against the elephant's side, and he cried out, "Why, a white elephant is exactly like a wall!"; the next crept up and got hold of the elephant's tusk, he shouted, "No, it isn't, its for all the world like a spear!"; the third came stumbling on the brute's leg, and he said, "Hulloo, its just like a tree!"; the fourth seized hold of the trunk and quickly let go, and cried, "Mind, avast there, it is nothing but a snake!"; the fifth reached up his hand and took hold of the ear and said, "You are all wrong, it is very like a fan!"; whilst the sixth blind man, approaching the white elephant from the opposite direction, caught hold of its tail, and declared that all his companions were fools, for the elephant was very like a rope!

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong.

Well, I say, our half dozen noisy critics talk a great deal and dispute about Catholic education, and are all the time as blind as bats—blinder than the six blind men of Indostan—as to what it really is. One says it is merely a wall to exclude all light and freedom; another, a spear to attack the Protestant religion; a third, a tree of evil on which no wholesome fruit grows; a fourth, a serpent, and the instrument of Satan for corrupting the minds of men; another, a fan, representing folly and superstition; and the sixth, a rope with which to hang all those who will not consent to be enslaved, And all this time not one of them has the faintest notion of what Catholic education signifies, in the proper meaning of that word. They are more stone-blind than the six blind men of Indostan, because not one amongst them is even partly in the right. All they know is, that they will, if they can, carry this same white elephant to the nearest pond and plunge it in, and let it bide there as one of the great pests of society and the world. It is because the Premier and his friends who hold these enlightened views that they are bent on destroying, so far as they are able, our Catholic education, and on rescuing the Catholic children from the clutches of a monster, *horrendum informe*, which has no existence except in their own distorted imaginations. We, on our part, are determined to open the eyes of the country to see what our Catholic education really is, and to show it that these six blind men of Indostan, led on by our Colonial Secretary—who seems rather to go in for the elephant being a wall—have not the remotest notion of the real condition of affairs.

Meanwhile, three things are pretty clear—first, that the Prime Minister is firmly convinced that this odious Bill of his, with its destruction of Anglican and Catholic schools, directly tends towards the extinction of the Catholic religion, of the Catholic sacraments, and of the calling of the Catholic clergy; secondly, that no Protestant or Catholic, with eyes in his head, can do otherwise than see that the Colonial Secretary is right in his conviction; and thirdly, that on that very account, we

must do our very utmost to clear the Public schools of Catholic children. Then we must organize our strength, and unite as one man to fit our schools for our Catholic children, and to raise them to the very highest possible state of efficiency in secular and religious knowledge, and in training of the character and the formation of the heart. Ladies and Gentlemen,—Father Leonard and the Catholics of this district are showing us a glorious example; let other districts imitate them, and let us prove to the world that though we be suffering a painful trial for conscience's sake, we know how to bear ourselves manfully under it. And let us, above all things, prove to our fellow-colonists that we have consciences—that we are determined to have no rest or peace till our Catholic children have been rescued, one and all, from those imminent perils to their faith which have been so graphically pictured for us by Sir Henry Parkes. As a token of my earnestness I place £100 upon the stone.



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